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CONTAINING

A HISTORY OF THE

AMERICAN SUNDAY-SCHOOL UNION

BY EDWIN W. RICE, D.D.
(Editor of the Society's Publications),

AND A REPORT

... of the ...

SEVENTY-FIFTH ANNIVERSARY

... at the ...

Academy of Music, Philadelphia,

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A CENTURY OF SUNDAY-SCHOOL PROGRESS.

I. Origin of the American Sunday-School Union.

[The work of this Society was so closely connected with that of the two societies out of which it grew, that, in order to present a full and correct view of it, a history of the movement for the whole century is essential. We, therefore, present the following as giving such a history.]

Among the greatest events in the history of Christianity is the magnitude of the growth of the modern Sunday-school. This growth belongs to the 19th century. Along with the remarkable activity in modern missions sprang up an equally widespread movement to search the Scriptures, which in this country led to the formation of the American Sunday-School Union.

It was an interesting series of remarkable providences, by which God prepared the way for the Christians of different denominations to lay aside their differences, and to co-operate in promoting the study of God's Word through a national organization.

A company of twelve Christian philanthropists held a meeting in Philadelphia, December 19, 1790, "for the purpose of taking into consideration the establishment of Sunday-schools in this city." The needs of the ignorant and poor seemed so great that a constitution for a society was adopted at an adjourned meeting, December 26th, and on January 11, 1791, a "Society for the Institution and Support of First-day or Sunday-schools in the city of Philadelphia" was perfected, and Bishop William White, D. D., chosen President, and Matthew Carey, Secretary. Its schools were open to the children of the poor, and to all young apprentices or tradesmen who "have not proper opportunities of instruction previous to their being apprenticed to trades."

The teachers were paid for their services; the instruction given was chiefly reading and writing from the Bible, and aimed to secure a reformation of morals and manners and a better observance of the Sabbath. Prominent persons from several different denominations, including the Society of Friends, united in this organization. The First-day Society was incorporated in 1797, and had expended $7,639.63 in its benevolent work up to 1810. About 1810 to 1815, when Sabbath-schools began to be generally taught by gratuitous teachers, the First-day Society applied its funds to aid feeble schools in Philadelphia. This good work it still continues (1899), distributing annually $500 and upward from its income.

In 1791 that Society sent a memorial to the Legislature of Pennsylvania strongly urging free schools, "at public expense, as the surest preservative of the virtue, liberty, and happiness of the people." What influence this memorial had in promoting free public schools in the Commonwealth is not now known.

This method was also applied in religious instruction, and schools on Sunday taught by "gratuitous teachers" soon sprang into existence, so that as early as 1808 the "Evangelical Society" of the borough of Spring Garden had Sabbath evening schools in which "gratuitous teachers were employed," and similar societies were

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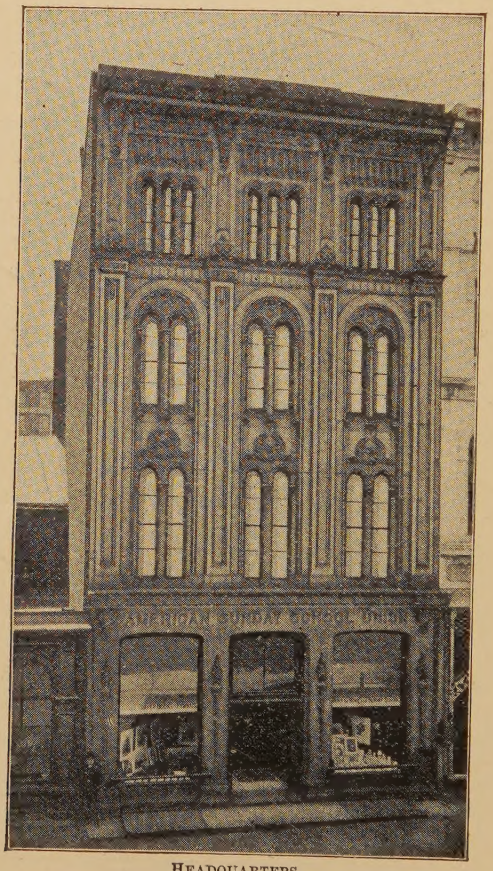
formed in the city of Philadelphia and in the boroughs of Northern Liberties and Southwark. In 1811, the Rev. Robert May, a missionary of the London Missionary Society, visited Philadelphia on his way to India, presenting here some of the plans adopted in England, especially urging the use of reward tickets, and the value of some general organization or union to give greater stability to the cause. There is no proof of his introducing the system of "unpaid teachers," for that had been adopted some years before Mr. May's visit. Gratuitous teachers were introduced into the



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school at Stockport, England, near the close of the eighteenth century, in place of paid teachers, who were employed from 1784 to 1790–95.

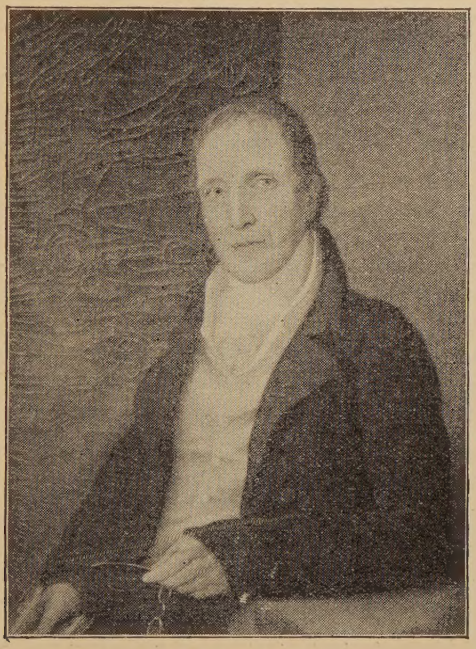
Mr. Eleazer Lord, of New York, spent most of 1815 in Philadelphia, and made himself familiar with the "Sunday-school system then in successful operation," and "resolved to call the attention of the churches (in New York) to the subject, and devoted the autumn and winter to this object." (See Dr. Isaac Ferris' Semi-Centennial Memorial Address, pp. 16, 91.) This led to the formation of the "Female Union Society for the Promotion of Sabbath-Schools," January 31, 1816, and of the

"New York (Male) Sunday-School Union," February 26, 1816, the two societies uniting nearly all the Sunday-schools in the city and vicinity.

Meanwhile the necessity for a wider and stronger co-operation pressed upon the leading workers elsewhere. Pursuing different modes of instruction, isolated in their efforts to break down the prejudice of those familiar with old methods only, the less energetic were overcome and the ardent zeal of the strong often flagged. They felt the need of organization and union.

Guerrilla warfare may do for a defense or for an ambush, but the organized and disciplined regulars are best suited for a prolonged campaign. Here, again, we mark the leading of God's providential hand.

Preparatory for a wider union, representatives of several of the Sunday-schools



ALEXANDER HENRY,
First President of the Society.

and societies of Philadelphia, with a view "to cultivate unity and Christian charity among those of different names," met in Mr. Gantley's schoolroom in Philadelphia, Thursday evening, May 13, 1817, and "Resolved unanimously, That it is expedient to form a Union Society, composed of the Sunday and adult school associations in the city and suburbs, on such principles as shall not affect the independence of individual societies."

A larger representative meeting was held May 27, 1817, a constitution adopted, and the organization perfected. The society was called "The Sunday and Adult School Union," and Alexander Henry was elected the first President and John P. Bankson Corresponding Secretary.

The object of the Society was "to promote unity and Christian charity," the

establishment of schools giving gratuitous instruction on the Sabbath, "and to encourage and strengthen the cause of the Redeemer" in Philadelphia "and other parts of the State of Pennsylvania." As indicating the spirit of this Union and the breadth of its aim, the managers joyfully say in their Second Report (1819): "The importance of the union which we have formed and the utility of the plans we pursue have been rapidly demonstrated and practically acknowledged."

The wise magnanimity of their charity is fairly shown in these hearty words for Christian workers: "We rejoice in the prosperity of Bible societies; missionary institutions we venerate, and in their behalf our praises and prayers shall never cease to ascend. Tract societies we hail with esteem and delight. All are enlisted under one banner and follow one leader. If innumerable copies of the Scriptures are prepared and issued, we have the honor to assist in qualifying the young and old for perusing their sacred contents."

The Society sought to extend the cause in other States, and was soon recognized as the centre of Sunday-school influence throughout the country. Thus the first report begins with an account of two schools formed in Charleston, S. C., and the third report gives encouraging sketches of schools established in ten States and the District of Columbia. In this way the Society was providentially growing into a national organization.

In 1821 the Union employed the Rev. Wm. C. Blair as a Sunday-school missionary in "establishing Sunday-schools and tract societies where there are none," and preventing some already begun from being "abandoned as impracticable." The first year he traveled 2,500 miles, "visited 35 schools, revived 20, established 6 tract societies, 4 adult schools, and 61 Sunday-schools," located in six States. Two years later the Union reports the employment of "two missionaries," Rev. Timothy Alden, President of Alleghany College, and a layman, Mr. M. A. Remley, and announced the issue of a monthly magazine devoted to the cause of Sunday-schools.

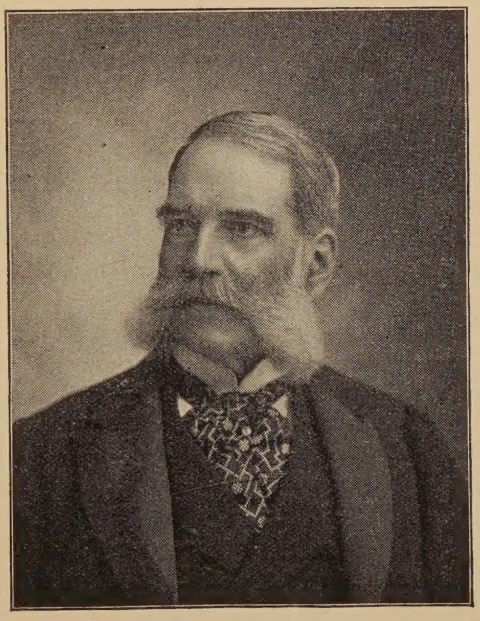
Meanwhile, the call for a more "general Union" grew steadily stronger. The Rev. Dr. John H. Rice, of Virginia, in 1820, eloquently commended the Union where "Christians of many different denominations are united and zealously co-operate in this labor of love. . . . . It is delightful to witness the healing of those divisions," he exclaims, "which have so long been a reproach to the Christian name and have so deeply injured the best interests of the Christian cause." The credit of making the first public plea for a "general Sunday-School Union in the United States" belongs to the New York (Male) Sunday-School Union, and appeared in its Annual Report, May, 1820.

The plea was based upon the vast increase in power through union, the gain in efficiency through diffusion of knowledge of improved methods in conducting the schools, and great saving of expense in cost of issuing books and of administration. (*Sunday-School Magazine*, Vol. 1, p. 3.)

The great activity of the Sunday and Adult School Union intensified the desire for a national institution. During the seven years it had rapidly grown in numbers and strength from having 43 schools, 556 teachers, and 5,970 scholars, in 1817–18,

to 313 schools, 3,724 teachers, and 24,218 scholars, in 1821, with auxiliaries in eleven States. In 1824 it had 723 schools, 7,300 teachers, and 49,619 scholars in affiliation, located in seventeen States and Territories and the District of Columbia. Thus the Philadelphia Union, though local in name, had become a national organization in fact.

Moreover, the "idea of a national society had for several years engaged the thoughts of the friends of Sunday-schools in various parts of the country." Hence a plan for such a society was outlined and distributed for consideration, and delegates from various societies met in Philadelphia, December 11, 1823, discussed the plan, and decided that it was expedient, but referred the whole subject to the next annual meeting of the Philadelphia "Sunday and Adult School Union."



MORRIS K. JESUP,
President.

That anniversary was largely attended by prominent ministers and laymen of several different denominations, and from fifteen to twenty States (there were only twenty-four States then), and, after able addresses by several representatives, the name and constitution of the "American Sunday-School Union" were unanimously approved, May 25, 1824. It was also agreed that the "funds, books, and other property, amounting to about $5,000, "of the Sunday and Adult School Union," be transferred to the new Union, with Alexander Henry, President; George B. Claxton and John C. Pechin, Secretaries; and Hugh DeHaven, Treasurer.

It is evident that this was simply a change of name and an enlarging of the powers of the former Society, in accord with its real character and the demand of the times. Twenty-four of the managers were residents of Philadelphia and twelve from ten different States.

The preamble of the new constitution states the aim of the Society with greater precision and definiteness than the old, and invites the affiliation of "other similar societies;" the chief points of the other articles remaining substantially the same, with the same persons as managers; their number being increased to thirty-six, to admit a representation outside of Pennsylvania, while giving an efficient working majority in Philadelphia.

Among those prominent in this movement were the Rev. Gardiner Spring, D.D., and Divie Bethune, of New York; Samuel Bayard, of Delaware; Francis S. Key (author of the *Star-Spangled Banner*); Hon. John Brownlee, of South Carolina; the Rev. William L. McCalla, of Kentucky; Rev. Dr. Nevins, of Maryland; Ambrose White and Frederick Erringer, of Philadelphia; and many others. The American Sunday-School Union, thus auspiciously begun, has been closely identified with the origin and development of juvenile religious literature, education, pioneer missions, and similar great movements in the religious progress of this country.

II. A Century of Sunday-School Instruction.

The modern Sunday-school began with teaching youth how to spell out the words of Scripture, and it has been busy since then trying to spell out the meaning and spirit of those words.

Spelling and Bible Reading Era.—Some in our day regard those early methods as primitive and crude. They forget that the great educators, like Pestalozzi and Froebel, were themselves then groping their way in the dark. The best theories were contradictory and so confusing that Richter, one of the acutest observers and thinkers of the period, declared education to resemble a harlequin coming upon the stage with a huge bundle of orders under one arm, and a larger bundle of counter-orders under the other. "Such a jumble," he exclaims, "is our systems of education." Surely methods of teaching in the Sunday-school were not more contradictory, and were quite as direct in their purpose.

For the founders of the movement saw a great need—the knowledge of the Bible—and they saw a way to meet it. As the mass of youth did not and could not read, Raikes in England, and later the First-day Society in America, opened their Sunday-schools to teach the alphabet, spelling, and reading, that the ignorant might read the New Testament for themselves. In all these, as in the Union schools, the Bible or portions of it formed the reading lessons. This reading, with the repeating of a church catechism, was the prevailing exercise in Sunday-schools up to the beginning of this century.

Memorizing Era.—The spelling, "primer," and the reading of chapter after chapter gave place early in this century to a vigorous effort to commit large portions of Scripture to memory. In this exercise, the scholars were greatly stimulated by rewards to those who could commit the greatest number of verses from the Bible or the hymn-book, or the most questions in the Catechism. It was quite common for a scholar to be able to repeat 300 or more verses a week. The teacher of a class obviously had no time for explanations whatever. Indeed, the long sessions of two hours or more were often too short to hear all the scholars of a class simply repeat

the lessons memorized. The memory was thus crowded to its utmost capacity, the lessons were repeated parrot-fashion for the most part, with "no intelligent apprehension of the truth."*

Some, like Alexander Lyons (Blind Allick), of Stirling, developed a gigantic memory. He could repeat the entire Bible, or any chapter or verse of it, if a single clause was given, and tell where it was to be found. But when asked to quote a verse to prove that man was a sinner, or any other doctrine, he was utterly unable to recall a text. His memory relied upon the association of words; his mind wholly failed to grasp the sense.

Questions and Stories.—The spelling, reading, and memorizing methods of instruction prevailed in Sunday-schools for a generation after Raikes started the movement. While many continued to hold to memorizing, others were compelled to

RICHARD ASHHURST,
Treasurer.

resort to questions and catechisms, a method which soon grew monotonous. Then these were supplemented, or made more interesting, by anecdotes and stories of the imagination told without number, or moral. The "moral," if any, was commonly "tacked" at the end and as commonly skipped by the scholar. The earnestly thoughtful workers were diligently searching for some "more excellent way."

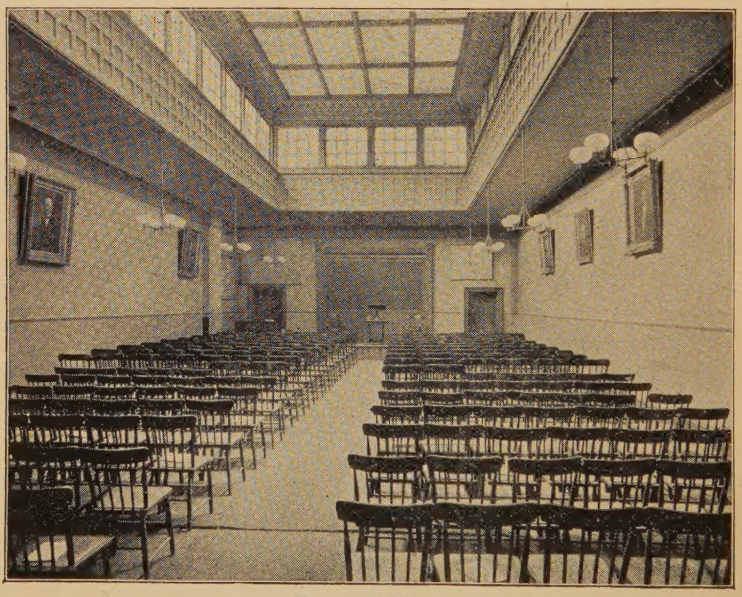
Limited Lessons.—Meanwhile the Philadelphia Adult and Sunday-School Union had brought many of these workers into closer conference respecting better methods of instruction, resulting in the suggestion of a plan for "limited lessons," which were independently but simultaneously tried in several places. The New York Sunday-School Union framed a list of such "limited lessons" for part of a

* See Chancellor Ferris, Memorial Discourse, N. Y. Union, p. 44.

year, and had their agent, the Rev. Albert Judson, prepare a few questions for use in its schools. But similar "limited lessons" in the Gospels and Acts, with questions, were prepared in 1823, by Truman Parmalee, of Utica, N. Y., and another, a little later, by Harvey Fiske, of Princeton, N. J.

The latter were regarded by many as superior in accuracy and scholarship, while Judson's excelled in a happy adaptation to youth in different stages of Biblical knowledge. The Rev. Dr. John McDowell, of Elizabeth, N. J., also issued a question book for his school, but it was too advanced for general use. The New York Union arranged its lessons embracing the chief incidents of Gospel history in chronological order, and so selected that the whole school could have the *same* lesson; the *uniform* lesson idea.

In 1824, the New York Union, then auxiliary to the American Sunday-School



TEACHERS' HALL.

Union, formally resolved that "all lessons in Sabbath-schools should be 'selected,'" that is, on the uniform limited lesson plan; and appended to the second annual report of the American Sunday-School Union is a list of "selected lessons" for 1825. It consisted of 47 lessons divided into four portions, to allow for a "quarterly examination" or review. This *trial scheme* was so popular that, in response to general calls, it was carefully revised, the number of lessons reduced to 40 (to allow for quarterly reviews and special lessons in catechisms), and reissued for 1826–27. The American Union also issued a monthly pamphlet containing questions on the lessons in *three grades*, "solely for the use of teachers."

This wider use of the limited lessons in 1826 led to a second revision of the plan, so radical as to result in a new list of lessons, for one year, to which a second year's course was added, and it was announced at the same time that a "five-years'

course" had been outlined, which would include "the principal facts and truths of the Bible." This course was then believed to be sufficient for "Sunday scholars of that generation," and, since they would not continue longer than five years in Sunday-school, "it was suggested that the lessons would also answer for succeeding generations."

The American Sunday-School Union at once published 36,000 volumes of Judson's questions upon the first year's lessons in this course.

These lessons and questions were warmly commended by prominent ministers of different denominations, among whom were the Rev. Dr. Milnor, Dr. J. M. Matthews, Dr. Gardiner Spring, Dr. Henry Chase, Dr. Archibald Maclay, and many others of the Protestant Episcopal, Dutch Reformed, Presbyterian, Meth-

TEACHERS' HALL.
Class for study of International Sunday-school Lesson.

odist Episcopal, and Baptist churches. They were also unqualifiedly endorsed by such noted statesmen and professors as Hon. Willard Hall, Hon. Heman Lincoln, W. B. Tappan, Hon. Theodore Frelinghuysen, Stephen Van Renssalaer, Dr. Rice of Virginia, Dr. Ashbel Green, Dr. W. T. Brantley, Dr. Archibald Alexander, and by many of the leading journals of the day.

The adoption of "limited lessons" marks the first great epoch in the modern Sunday-school movement. "It did more for the efficiency of the Sunday-school than can be calculated," said Chancellor Isaac Ferris. The American Sunday-School Union warmly commended the scheme to its 400 auxiliaries, and provided additional suggestions on the lessons in its magazine for teachers.

The Union felt constrained publicly to urge teachers, "as a matter of first importance, that they discourage the reciting of Scripture lessons by rote; and that they endeavor to make their scholars understand and apply to themselves the truth

of revelation." At the same time it heartily commended the "greatly improved" method of instruction by limited lessons.

The workers of Massachusetts reported this method of instruction "generally adopted;" those of New Jersey complained that their orders for helps could not be filled, because of their numbers; and a journal of New York promptly noted the great improvement caused by the use of the new scheme, saying, "It will soon overspread the land." The fame of it crossed the Atlantic, and the *London Evangelical Magazine*, for 1828, had an extended notice of it, attributing the remarkable revivals of religion prevailing in the United States to "the superior mode of Sabbath-school instruction." The "limited lessons" were quite extensively used in Canada, and Judson's questions were reprinted by the London Religious Tract Society for use in the Sunday-schools of England.

A Plan for Uniform Lessons.—Great as was this advance in methods of instruction, the far-seeing workers of that day conceived yet further improvements. They aimed to have all the classes in a school and all the schools in the country study the *same* lesson on the *same* day; in fact, *uniform* lessons for the whole country.

The American Sunday-School Union promptly secured the two chief systems (Judson's and Fiske's), and combined their excellencies in 1828, edited by Harvey Fiske. The first of this new course was issued for 1829. The list of "lessons," or Scripture texts upon which the questions were based, was selected by a wide conference with Sunday-school workers in a dozen or more States. The "limited lessons" list was entirely distinct from the "Questions."

The Verse-a-day System.—The call among leading workers for the *same* lesson for the *same* day for all the schools in the country was sweeping over the land. For over one hundred years it had been a custom among the Moravians and some others to select a verse (or one or two verses) for daily meditation, and annual volumes of such selections were issued with comments and reflections thereon. It was claimed that 200,000 persons were learning these verses. In 1829–30 an association of Sunday-school teachers in central New York, auxiliary to the Union, proposed to make these seven verses the weekly lesson for study.

This plan required all to commit the same verse upon the same day (beginning January 17, 1831, with John 11: 1, and with John 20: 5, January 1, 1832). This was a "uniform lesson scheme" for all classes, in all schools, and in all families, and lest somebody might think to escape, it was added, it was for everybody, of all "tongues and people, and languages and nations," "a perpetual lesson plan" for "the Christian world." *The Sunday-School Journal*, issued every week by the American Sunday-School Union, warmly endorsed the plan as promoting a memorizing of the Scriptures, and published brief explanations of the verses week by week, but did not regard the system as a good substitute for the Selected Lessons in Sunday-schools.

The Union Questions.—The unrest as to the best system of instruction, and on a multitude of other questions relating to Sunday-school management, led the managers of the American Sunday-School Union to propose a National Convention to discuss these matters. This proposition was carried out with great enthusiasm in

1832 and again in 1833. The current methods of instruction and of lessons were considered for three days by delegates from fifteen or twenty States. A list of seventy-eight questions was framed and sent to all known schools for answers, covering all phases of instruction and Sunday-school management. An able report giving the substance of the answers and discussions was made to the National Sunday-School Convention of 1833, stating among other things that "the Scriptures are the only proper foundation of Sunday-school education," commending the word method of teaching to read, and the "Selected Lessons" with the "Union Questions," which "form perhaps the best books for the use of advanced classes," and strongly urging uniformity of lessons and regular reviews. Special importance was laid upon reaching the heart through instruction, example, prayer, and love for souls. The chairman of the Committee on Questions was John Hall, and of the Committee on the Report was James W. Wier, both prominent workers in the American Sunday-School Union.

As a result of these National Conventions the "Selected Lessons" with the Union Questions were everywhere approved, largely displacing the verse-a-day plan. Meanwhile the "Selected Lesson" system had been for the third or fourth time rearranged by a yet larger conference than any hitherto consulted, the selections reduced in length, and the number for each year kept at about forty to allow for reviews or Catechism one Sabbath each month. The course was extended from five to seven and finally to eleven years, more thoroughly to compass the entire Bible, giving five years of study in the Old Testament and six years in the New, the alternation being at first every two years.

The Union Questions on the "Selected Lessons" were also revised, so as to combine the excellencies of the "graded," the explanatory, the training, and the application or lesson plans in one work. Mr. John Hall (afterward the Rev. John Hall, D.D., of Trenton), who was the chief collator of the answers and discussions of the National Convention of 1832 and 1833, revised the new series under the advice and co-operation of about fifty leading educators, professors of theology, and presidents of institutions of learning, each of whom revised the material so thoroughly that it usually required to be wholly rewritten when the original proofs were returned.

This system of instruction was so far national in fact that one series of helps based upon it had a circulation computed to equal annually seven-tenths of the whole number of Sunday-school teachers then in the United States.

The records of the American Sunday-School Union show that the circulation of the "Union Questions" speedily reached over 1,000,000 copies. Since the total population was then less than one-sixth of now, that circulation would seem to indicate a truly "national" use of the lessons.

Special Helps in Bible Study.—The "selected" uniform lessons not only revolutionized instruction in Sunday-schools, it required teacher and scholar to understand the weekly Bible lesson. There was a widespread demand for information by teachers. They naturally turned to the American Sunday-School Union as the society to meet their demands. The Union was prompt to supply their need. These special "helps" must be of the best, and yet the cheapest character, else the

mass of workers could not afford them, or would refuse to get them. A pocket Bible Dictionary of 850 pages by Prof. Archibald Alexander, D. D., Nevin's Biblical Antiquities, a geography of the Bible by Profs. J. A. and J. W. Alexander, Evidences of Religion, Bible Atlas, Natural History of the Bible, Helps to the Gospels, and Helps to the Acts, adapted to the Lesson System, and many other similar works, followed one another in rapid succession and speedily attained a wide popularity, while they were likewise warmly commended by foremost scholars for accuracy and were all issued as early as 1832.

Teacher Training.—Moreover, in the report of the American Sunday-School Union, May, 1827, a plan is commended "of opening a school for teachers on some week-day or Sabbath evening, in which a thorough acquaintance with the best plan of teaching a class and a uniform system of instruction" may be taught. This subject is repeatedly urged in subsequent reports of the Union. Besides proposing a normal school and issuing a monthly *Teacher's Magazine*, 1824–30, the Union began a weekly paper for teachers, *The Sunday-School Journal*, and urged frequent conferences and conventions of workers for improvement in methods of instruction and in the conduct of Sunday-schools. It sent a special delegate, Rev. Dr. Gardiner Spring, into New Hampshire to form the "first State Sunday-school organization" in the United States.

The two works of F. A. Packard, LL.D., "Teacher Taught" and "Teacher Teaching," issued by the Union, were long regarded by many in America and England as standard treatises.

The workers connected with the American Sunday-School Union have ever been active also in promoting improved methods of instruction through conventions, institutes, and assemblies, always with the cordial approval of the Society. For example, their report for 1866 expresses "gratification in the evidence of system, thoroughness, and energy" of Mr. Rice (Rev. E. W. Rice), and "are especially interested in the efforts made to elevate the character of Sunday-school instruction by means of normal classes and teachers' libraries and similar improvements." Stephen Paxson, one of their missionaries, has generally been given credit for suggesting the earliest of the modern series of county Sunday-school conventions in the Western States for the improvement of teachers.

The Reaction Movement.—The "Selected Lessons" system stirred a zeal and enthusiasm that swept over the country, carrying all before it. But the popular enthusiasm cooled. Jealousies were aroused by its very success. Rival systems of lessons and instruction were agitated. Denominational zeal, ever alert, preferred its own peculiar types of teaching, so that in a few years the country again had what has been termed "Babel" systems and "Series" of lessons. The Union, however, continued the "Selected Lesson" plan with various improvements.

The International Lessons.—The scheme for Uniform International Lessons was a growth resulting like all other growths from a wide combination of circumstances. Gradually, several series came into prominence and took the place of local and individual plans for Bible study. Among these were the Chicago Teacher's "National Series," the "Berean," and systems of various denominational publishing societies, beside the Union's lessons.

The committee on calling the National Sunday-School Convention of 1872 was conscious of a popular pressure for "Uniform Lessons" for the whole country. A conference of twenty-nine publishers agreed to the plan, and appointed five persons to select such lessons for 1872. The Rev. Richard Newton, D.D., representing the American Sunday-School Union, was one of the five, and did not waver in his cordial support of the plan, even when prominent workers announced the plan temporarily "a failure."

The Union rejoiced when this announcement of failure was recalled, through the earnest influence of Mr. B. F. Jacobs, and promptly adopted the "Uniform Lessons," securing the Rev. John Hall, D.D., of New York, to write explanations for teachers, with Prof. Geo. E. Post, of Syria, the Rev. H. Clay Trumbull, Edwin W. Rice, and others to aid in providing added light and help to teacher and scholar.

SECRETARY OF MISSIONS' ROOM.

The *Sunday-School Times* of 1873 said of Rice's Scholars' Handbook on the uniform lessons, issued by the Union: "Somehow the author is the only man who has thought of the scholars' need. All the helps which have come into our hands have been intended for teachers."

The Union chiefly provided for the rural and smaller schools of the land. The character of service the Union has rendered is indicated by the distinguished Biblical scholars who have cheerfully given their best thought and study to presenting God's message of salvation through its several publications. Among them are Prof. Philip Schaff, D.D., LL.D., with his Dictionary of the Bible and Christian Catechisms; S. Austin Allibone, LL.D., in his Bible Companion and Explanatory Question Books; Prof. Bissell, in Biblical Antiquities; Prof. S. Ives Curtis, D.D., R. S. MacArthur, D.D., Geo. P. Hayes, D.D., LL.D., Prof. Geo. E. Post, of

Syria, D. S. Schaff, D.D., John T. Haddad, of Damascus, with lesson explanations; John Hall, D.D., of New York, with his Christian Home and 15 years of Lesson Expositions; Rev. H. Clay Trumbull, D.D., Rev. Richard Newton, D.D., whom Spurgeon called "that prince of children's preachers," with his Heroes of the Reformation, and numberless articles for the children; Prof. Durell with his New Life in Education; Prof. Waffle with Lord's Day; Edwin W. Rice, D.D., with Our Sixty-six Sacred Books, Dictionary, and Commentaries on the Gospels and The Acts; Charles S. Robinson, D.D., with his Calvary Songs; Rev. Moseley H. Williams with Union and Primary Quarterlies; Addison P. Foster, D.D., with his new Manual of Sunday-School Methods; and a multitude of others equally worthy of mention, have enabled the Society to furnish aids for the study of the Scriptures of the highest scholarship, yet in simplicity and price within the reach of all.

III. A Century of Juvenile Literature.

A literature for children and youth is the special production of this country. It is the invention of our age. A prominent, if not the chief, agency in its development was the American Sunday-School Union. In the early part of the century juvenile literature, religious or secular, was unknown.

Children's Books in 1800.—President Humphrey, of Amherst College, could not recall more than six books for children current in the early part of the century, even including the New England Primer, Pilgrim's Progress, Robinson Crusoe, and Webster's Spelling Book. Dr. T. H. Gallaudet, of Hartford, of the Deaf and Dumb Institution, having given special attention to this class of works, named about thirteen, by counting several primers and toy-books, as Glass Slipper, Goody Two Shoes, Blue Beard, and Who Killed Cock Robin? J. R. Case, of Philadelphia, also named Jack the Giant Killer, Puss in Boots, Cinderella, and a few like toy-books, which exhausted his list of literature for children issued previous to 1800. Others familiar with the subject in that period gave similar testimony, the sum of it yielding scarcely twenty books of any size specially adapted to children of that generation, counting even small primers.*

Forming Juvenile Literature.—Therefore, the American Sunday-School Union, in 1824, was compelled to lead the way in producing a juvenile literature, and in creating a taste and a demand for it. The magnitude of such a task in those times can hardly be conceived now, and the strength and bitterness with which some good people opposed Sunday-schools in the first quarter of this century would scarcely be credited now if stated. Only eighteen bound works could the earlier society obtain in seven years (1817–1824), and several of these were reprints, poorly fitted for its purpose, yet the best it could then get.

Kind of Literature.—The Union had clear views and decided convictions upon the kind of literature it would issue and how to introduce it. Thus it proposed:

1. To issue works giving "Gospel truths," "free from gross errors," and "in a pleasing form," "adapted to the minds of the young." Issue "no paper or book

* This information was the result of a special and extended inquiry by F. A. Packard, LL.D. editor of the *Union*, made by circular letter, in 1850, of prominent educators who were then over sixty years of age, securing their testimony in respect to titles, price, and character of books for the young known in their youth.

that is not proper to be read on the Sabbath, judged by the true Bible test," was their rule.

2. To create a demand by making the literature at a very low price, and by selling it without profit, and even *below cost*, as Bibles societies were then circulating Bibles.

The earlier Union began in 1817 with one book, by Mrs. Sherwood, called Little Henry and His Bearer. When changed to the American Sunday-School Union, in 1824, its catalogue had only eighteen small works. Three years later it had fifty goodly volumes suitable for the Sunday-school library, and had circulated three and three-quarter million copies of its publications.

This circulation was largely gained by a benevolent rather than a commercial

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policy, for it was then counted as wise to promote religious education by the printed page, as by the living missionary.

Gifted and philanthropic writers saw the large opportunity for good which the Union thus offered, and cheerfully contributed some of their best work to further so noble a cause. For example, a life of Washington written for the Union gained a national and transatlantic fame and was translated into nearly twenty languages. Many other books delighted readers for a generation; some were known to "have been read aloud in family circles on the evening of the Sabbath, and the whole group, father and mother, son and daughter, menservants and maidservants, have wept, and wept, until the story ended, and the scene closed with prayer." *

Free Circulating Library.—Public libraries giving out books to subscribing

* Third Annual Report, p. 3.

members are as old in this country as Benjamin Franklin. But *free* circulating libraries were first used and made popular by the Sunday-school, a plan which the American Sunday-School Union made possible and promoted by the cheapness as well as excellence of its books. In 1827 we read: "It is now common for Sabbath-schools to enjoy the benefits of an interesting and instructive library." The plan then, as now, was for a school to secure voluntary contributions to buy the books, so that every one might be allowed to take them out without pay. It proved one of the most successful of schemes for promoting popular education. The census bureau reports over 10,000,000 of volumes now in the free circulating libraries of the Sunday-schools of America. This would be sufficient to regularly keep one book in every home in the United States. Towns and districts were really forced to found free circulating libraries also, because of the popularity of the scheme in the Sunday-school movement, but they came later, about 1850.

Ten Dollar Libraries.—To bring a free circulating library within the means of small rural communities the Union in 1845 began to issue a library of 100 bound volumes, each volume having from 72 to 252 pages, for ten dollars. This proved so popular that two or three other like sets of 100 volumes speedily followed, attaining an immense circulation. Smaller libraries of seventy-five bound volumes each, for five dollars, were also issued to promote the same object, and yet smaller sets of fifty volumes, each at one-half that price, for the "infant classes" and youngest readers.

Similar motives prompted the Union later to issue quite large volumes, as in the "Raikes Series," at the rate of ten volumes for one dollar.

Character of the Literature.—The chief features only can be noticed. 1. It was thoroughly Biblical and evangelical. 2. It was popular rather than polished in style, pure in tone; serious rather than sensational, ingenious but not absurd, filled with the spirit of the Word rather than that of the world. 3. Yet it was adapted to the peculiar states of the child mind of that era. How well this point was considered these words from the fifth report illustrate: "A transition too sudden and bold from the silly stories, the very titles of which disgrace the annals of education, to such books as Anna Ross and Sketches from the Bible, might have defeated the whole object." "It was a prodigious leap for a child to pass from Mother Goose's Melodies to Taylor's Hymns for Infant Minds, as sources of moral improvement."

It was insisted again and again that every book prepared and issued by the Union should have something "substantial and dignifying—something that shall breathe the spirit of liberty—that shall lead onward and upward to glory, honor, immortality, and eternal life."* With true patriotism, it was further urged that the literature should be thoroughly American, by American divines, statesmen, and benefactors, of American mountains, forests, prairies, rivers, and of American history, hopes, prospects, and thought.

Respecting works of the imagination, it was required that they should be in "strict accordance with truth and nature." "This quality is as effectually preserved in Pilgrim's Progress as in the Life of Washington—in the story of the Prodigal Son as in the history of Stephen's Martyrdom." The rule which would

* Report, 1831, p. 19.

exclude alike from memoirs and stories of fiction all "false or unnatural views of life, character, or duty" was rigidly applied to the literature.

The literature was of widely varied types: as history, biography, travels, treatises in didactic form, conversations, discussions, narratives, discourses, and poetry; in short, it was real literature for the young.

Writers.—Some of the foremost Christian minds of different denominations have cordially aided in producing this literature. Among them were the Rev. James W. Alexander, D.D., who wrote upward of twenty-two volumes specially for the Society. Dr. Barnas Sears, Dr. Daniel Wise, Dr. S. H. Tyng, Sr., Dr. John P. Durbin, Dr. Henry A. Boardman, Professor John W. Nevin, Charles Hodge, Clara F. and Lucy E. Guernsey, who wrote nearly forty books, some of them among the

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best known; Emily Hartley, Mrs. A. K. Dunning, Miss Warner, Julia MacNair Wright, Mary Hubbard Howell, Theodore C. Elmslie, Rev. Edward A. Rand, D. D., Dr. Gregory T. Bedell, and many others equally worthy of mention.

Illustrations.—Nor has the Union overlooked the value of gaining attention to the truth through fitting engravings. Special artists and engravers have always used their best skill in producing engravings and in designing attractive mechanical styles most fitting the substance and literary forms of the works issued by the Union. The contrast between the pictures in the books of seventy-five years ago and now is the most forcible evidence of the great progress attained in making an attractive juvenile literature.

Illustrated Periodicals.—Among the earliest publications of the Union was a small illustrated paper for scholars, called "Teachers' Offering," which was soon

after changed to "Youth's Friend." The first folio illustrated periodicals was begun in 1843, entitled "Youth's Penny Gazette." This gave several illustrations, some quite large in every issue, and marked a new era in Sunday-school literature. It was a pioneer to be followed by illustrated juvenile periodicals devoted to every branch of knowledge, and which now pour into our homes as abundant, and almost as beautiful, as the leaves of the forests. The present "Young People's Paper" is in the line of juvenile papers continued (with changes of name) in unbroken succession for fifty-six years.

Children's Hymns and Songs.—There were practically no popular religious songs or hymns for children in 1800, except the meagre collection of Watts' Divine and Moral Songs. "The devil has all the popular songs" became a popular proverb. This has all been changed in the past seventy-five years.

Some of the sweetest lyric writers, and the best music composers, gave their ripest skill to the production of songs and tunes in this new field for the children. The American Sunday-School Union was foremost in promoting the development of this kind of literature. The charming melodies and sweet harmonies of Thomas Hastings and other musical writers, composed for the young and issued by the Union, were worthy forerunners of the Gospel songs that now fill our land. The successive collections of Union hymns, issued by the hundred thousand, contained songs that pleased the ear and uplifted the soul, and were sung everywhere. So popular did these new children's songs from the Sunday-school become that they fairly swept the low, rollicking, ribald songs from the streets, if not from the face of the earth.

Influence of the Literature.—The novelty and cheapness of the Union publications facilitated their spread into the remotest places in the land. By them thousands of youth in those districts had a desire for education first enkindled in their minds. Thus Alexander H. Stephens said in 1874 that his first taste for reading was acquired by books from a little Union Sunday-school in the Power Creek log meeting-house, books which when a boy he read at night by a pine-knot light. Dr. P. S. Henson gives similar testimony to the quickening of his desire in boyhood for an education from the reading of books in a little country Union Sunday-school.

Rev. Dr. Archibald Alexander, after careful examination, affirmed: "The books published and distributed into every nook and corner of the United States by the American Sunday-School Union are producing a great effect on a vast multitude of people." Rev. Dr. S. H. Tyng, Sr., gives this emphatic testimony: "This Union, I am persuaded, has done more toward correcting and sanctifying the juvenile reading of our country, and toward furnishing healthful and useful books for the minds of our children, than all other persons whatsoever combined." Prof. S. J. Wilson, D.D., LL.D., in pointing out the potent influences of impure literature and the way to counteract it, declared: "The Sunday-School Union is performing a service for this country that cannot be overestimated in giving the young a thoroughly pure literature—a literature which comprehends almost every kind of literature, from the illustrated paper to catch the eye and interest the mind of the youthful child, to the treatise that will edify the ripest and maturest child of God." The Rev. Dr. N. S. S. Beman, after spending a summer in the Mississippi Valley, testified: "Your books are well received, . . . they teach truths held in

common by different churches, and wherever they are received and read they form a bond of union which is greatly needed." The Rev. Thomas Armitage, D.D., after a careful study of the subject, thus expressed his conviction: "I believe that since this Society was organized you have poured out upon the public mind a larger literature upon the subject of the early conversion of children than the world possessed in the 1800 years before your organization."

The contribution which the Sunday-School Union has made to popular education in many ways through its literature is too vast to be computed. Moreover, that literature has not only stimulated the young to improve their minds; it has given

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all classes a lofty desire for a nobler life, and inspired them with a glorious hope of a blissful home in heaven hereafter. It has mollified the strifes and contentions of earth, comforted the sick and dying, and pointed souls in the night of despair to the star of Bethlehem. Thousands of its hymn-books and Silent Comforters cheered Union and Confederate soldiers alike in hospital and camp during the Civil War, and a hundred thousand of its books have gone into the knapsacks of the soldiers during the recent Spanish-American War. Thus its literature has blessed millions of souls for the life that now is, and inspired eternal hope in them for the life which is to come.

IV. How the Great Work was Sustained.

The Christian man of business and of affairs will ask, How has the great work of the American Sunday-School Union been sustained? How did it get the funds to do it?

Voluntary Support.—The Philadelphia Adult and Sunday-School Union in 1817

started out, like the apostolic band, with "neither gold nor silver" in its purse. It depended solely upon voluntary contributions to sustain its benevolent work. Its only "capital" was the "cry of the children for spiritual bread." The first money in its treasury consisted of a few hundred dollars borrowed from its friends. This sufficed to buy a stock of the dozen or less books then existing in the English language suitable for its purpose, and to encourage the preparation and publication of other small works projected. Sunday-school missionaries were not at first employed by the earlier Union; Sunday-school expansion in that day was carried forward by auxiliary societies, voluntary workers, local meetings, and the circulation of literature.

At the end of seven years' struggling with limited means, the Philadelphia Union had a catalogue of hymn-books, tracts, and about eighteen bound books to supply the nearly 300 auxiliaries in about twenty-five States and Territories which it had successfully formed or brought into its association. When it was changed to the American Sunday-School Union in 1824, the books, property, and funds inherited by the new Union were valued at about $5,000, against which were "some debts."

Loans.—With this inheritance, the new Union issued about a million copies of publications (besides periodicals) the first year. The money secured for its "missionary fund" that year amounted to $330, counting $245 in the savings bank, from the older Union. Yet with this small sum it managed to employ six missionaries for short periods in the year, borrowing $1,400 to meet the Society's dues. The catalogue of books was soon found so meagre as to be wholly inadequate to supply the demands of missionaries and its 400 auxiliaries. The new Union was forced to spend large sums in issuing a greater variety of helpful works and to publish a cheap Bible and Testament, furnishing large editions of the latter to the State Bible Societies, as well as to Sunday-schools.

A Building.—The building on Fourth Street was also too small, and the Union secured and fixed up a more commodious place at 146 Chestnut Street (near Sixth Street), costing $42,654, of which $15,000 were provided by friends in Philadelphia. In 1853 this building became too small, and another was secured at 316 Chestnut Street (now 1122), $35,000 more being given toward it in Philadelphia. The calls from every quarter continued so pressing that they could not be turned aside, even when confronted by an empty treasury. So the first five years closed with a debt of over $35,000, in face of the fact that in Philadelphia alone more than $17,000 was given toward the building, and more than $30,000 toward paying the other indebtedness.*

Abounding in Zeal and Debts.—The wonderful outburst of missionary zeal in 1830 stirred the Christian philanthropy of the whole country, and resulted in cash pledges in one year of nearly $25,000 to the "Mississippi Valley" enterprise, that is "to plant a Sunday-school in every destitute district within two years." This was an immense gain in "missionary funds," since the largest sum given to that fund any previous year was less than $1,000.

But even with this gain of twenty-five-fold in a single year, the calls for work so greatly exceeded this hitherto unknown liberality that this large sum was found to be overdrawn in 1831 by over $5,000, and the debt of the Union increased to

* Rep. 1829, p. 7.

$74,000 by the end of that year. A strong movement in favor of Sunday-school extension in the South seemed to spring up spontaneously in 1832, increasing the wave of popular enthusiasm created by the Mississippi Valley scheme. The opposition of some "conservative" and other people to Sunday-schools served to swell rather than lessen the wave of popular zeal. Several thousands of dollars were pledged for the "Southern fund." The wave was too strong to resist: the "Valley fund" was overdrawn $25,000 within two years and the "Southern fund" exhausted, leaving another large deficit for the Union to meet as best it might.

Before the Society could "take breath," the friends of foreign missions poured piteous appeals without number upon it for supplies of its publications and for appropriations to translate them to aid mission fields in distant parts of the world,

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where American Christians were carrying the Gospel, and the Union agreed to raise $12,000 for this benevolent purpose.

Agents.—These enterprises, magnanimous and noble as they were, had not only exhausted the Union's funds; they had well-nigh exhausted its credit also. To save that the stock of publications was reduced $30,000, the Rev. Robert Baird, Rev. Dr. Malcolm, and others engaged to solicit funds, and the friends of the Union were asked for personal loans to tide it over the crisis.

Crisis of 1837.—This tremendous effort to relieve the Union from financial embarrassment came none too soon, but proved only a temporary relief. The great financial crash of 1837 soon followed, crippling its debtors, creditors, and friends, and depriving them of the ability to favor the Union, so that its debt again rose to $82,000 in 1839.

Meanwhile the Union curtailed that part of its Sunday-school extension work

which consisted in furnishing liberal stocks of its publications on credit to auxiliaries, numbering at one period from 350 to 400, since it was too expensive, bringing too great losses for the comparatively small amount of really efficient work accomplished. A modified system of depositories was substituted, partly sustained by local Unions and partly by the parent Society. This plan of widespread depositories was counted a temporary expedient to save the cause from a serious retrograde movement.

Contraction and Cash Plan.—In 1841, however, the embarrassment became so serious that the Union resolved: (1) to discontinue all but three of its depositories; (2) not to sell hereafter on commission or credit; (3) to reduce expenses in all depositories continued; measures which proved satisfactory, though the publications were sold so low as not to pay the actual cost of making and selling them. This was done, it was said, to enable rural and other Sunday-schools to procure a supply of healthful religious works sufficient to meet the needs of their communities. From many reports it appears to have widely secured that result.

In 1849 it was found that advances amounting to $12,000 had again been made to the missionary fund, to that extent crippling its other work, "to save the missionary service from disaster" (Rep., p. 54).

More Credit.—The credit system gradually crept in again, so that it was once more in full sway for some years in all the Union's operations. In consequence of the pressing calls for aid the financial depression of 1857 found the Society staggering under a crushing debt. The excess of expenditures in missionary work for the past decade alone reaching about $76,000.

More Debt.—The next five years were among the darkest in the Society's financial history. It was unable to meet its heavy obligations, and its creditors were too crippled by the general financial stress to grant further credit or extensions. Misplaced confidence in one of its trusted officers and dissension among its managers increased the serious danger, threatening its very existence. Changes amounting to a revolution were adopted in its policy. Its whole work—publication and missionary—was projected upon a larger scale than ever before; new creditors being found willing temporarily to advance funds.

Bonds.—In two years the new creditors grew weary, the new policy was abandoned, and the "conservative" managers asked to return and save the Society from disaster. The old friends accepted the task, and raised upward of $60,000 in a few days, beside providing for the interest on $198,000 of the Union's bonds.

Contraction Again.—The publication operations were again promptly cut down to the lowest point, the stock on hand sacrificed for cash to meet current needs, and the mission work put on a more conservative business footing. Friends rallied to its support, and larger contributions were specially made for its relief. Then came the Civil War, suspending its missions and destroying its business in the entire South and seriously crippling its resources from the North.

But again the Lord brought deliverance from an unexpected quarter. Elliot Cresson had bequeathed $50,000 (net $47,500) for the "general uses and purposes of that noble Society," which first then became available and was temporarily applied to relieve the pressure upon the Society. The large demand for special publications of the Society in camps and hospitals of the vast armies called out by the Civil

War, though sold at cost, put ready cash in the Union's treasury. "War prices" prevailed, greatly enhancing the nominal value of the large stock, and again the Society was saved from financial peril.

Plea for Capital.—The first plea for adequate capital for the Union was made in 1830, but brought no appreciable result. The plea was frequently repeated, notably in 1846, when a large sum was spent in rebuilding its headquarters; and again in 1853–54, on moving to its present building. The result of these appeals appears to have been upward of $30,000 from Philadelphia toward a headquarters for the Union, and Mr. Cresson's bequest (net $47,500), while the accumulated debt reached over $200,000. During the Civil War and near its close a strong effort was again made to lift the burden of debt and provide capital, resulting in about $40,000 from Philadelphia and $10,000 from New York. About 1866 some $30,000 more were contributed by friends in Philadelphia to start depositories in Chicago, St. Louis, and Boston.

The cost of the benevolent work of the Society, however, continued steadily in excess of receipts therefor, adding about $35,000 more in 1873 to the Society's liabilities.

Relief and Funds.—Meanwhile collection of funds for missionary work was vigorously prosecuted, and its expenses so gauged after 1873 as not to exceed the receipts. Loaded, however, with the burden of accumulated debts, and the heavy item of interest on the loans, the Society had no ready cash. This made it more difficult to keep its credit in repute. The John C. Green Fund of $100,000 in 1877 gave fresh hope, though the income only could be used, and that must be applied to current work.

The same year $125,000 new bonds were issued, and these added to the $103,000 of old claims, besides several thousand dollars of floating obligations, weighed heavily on the Society. It was evident that this condition could not continue. The treasurer and chairman of the Finance Committee, after careful consideration of the problem for relief, resigned rather than grapple with its solution.

The Union appointed a new Finance and also an Executive Committee, and formed a plan for paying the debt and for providing an adequate capital without diminishing contributions to its extensive mission operations.

Mr. Alexander Brown, of Philadelphia, pledged $25,000 to the debt, and later gave $15,000 more to its funds, besides making a further $15,000 (a conditional gift of his father) an absolute gift. The provisions of the Green Fund also directed that a sinking fund should be made toward paying $20,000 of the Society's bonds. The Lord continued to raise up friends in unexpected ways, so that within ten years the friends in Philadelphia, New York, and vicinity alone contributed upward of $200,000 to strengthen the Society. About $30,000 "conditional gifts" were also made free and absolute, thus removing the entire indebtedness, which had been accumulating for nearly seventy years.

Meanwhile the income-bearing funds of the Union were steadily increasing, amounting now to $420,000.

Thus the Lord has sustained the Society in the nineteenth century and mar-

velously prepared the way for it to do a grander work during the coming twentieth century. It should place a printed Gospel message regularly into every non-church-going home, and establish a Bible school in every destitute community of varied religious preference in our country, in time to save this generation.

V. The Missionary Work of the American Sunday-School Union.

The chief aim in forming the American Sunday-School Union was more vigorously to promote Sunday-school extension. Careful and extended inquiries made in 1817 failed to discover more than one hundred Sunday-schools then in the entire United States. The cause was still in its infancy, and had not come into popular favor. Some thought the Sunday-school might be good for the poor, the illiterate, and the vicious. But many good people regarded it with indifference and even with disfavor. Its methods of Bible study were new and were not well understood. Sunday-schools, therefore, required to be brought into popular favor. Long experience was needed to test the best methods for their extension. A similar experience was required for perfecting a systematic and efficient organization of these great agencies for spreading the Gospel.

These three progressive steps in the movement, therefore, may be said roughly to divide the great missionary operations of the Union into three periods, each covering about twenty-five years.

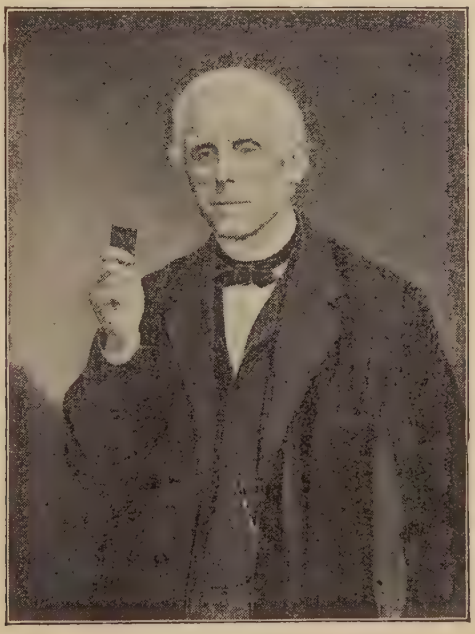
I. Awakening Popular Favor.—Beholding the general and overwhelming enthusiasm in the Sunday-school work of to-day, we can scarcely credit the apathy, indifference, and even opposition to the cause which prevailed seventy-five years ago. Many prominent Christians had warmly advocated the movement, but they were the minority; the great mass of professing Christians looked upon it either as a great innovation, or as springing out of a religious fanaticism fraught with dangerous tendencies. Thus the majority stood aloof, and some deemed it prudent to watch lest this new movement overturn or harm the ark of the Lord. The difficulties were formidable. Measures bold, strong, and popular were needed to overcome them. Several were tried; among them were:

1. *Auxiliaries and Volunteers.*—The general adoption of voluntary instead of paid teachers in Sunday-schools naturally suggested that the extension of these schools should be carried forward by similar volunteer agencies. Hence paid missionaries were not prominent at first as they were later. Yet following the earlier Philadelphia Union, which employed one missionary in 1820 and a very limited number each year thereafter until 1823, the American Sunday-School Union had six paid missionaries, a portion only of the first year (1824), "to establish new Sabbath-schools, visit old ones, . . . organize auxiliary Unions, explain the objects of the Society, and . . . extend its influence and usefulness."

It is evident from the proceedings of the first anniversary and from its address to the friends of Sunday-schools in 1824 on "organizing Unions in the States," that the Society hoped successfully to promote extension of Sunday-schools chiefly through its literature, and by auxiliaries and volunteer efforts rather than by paid

missionaries. The six missionaries were to act as general "field workers to organize schools and auxiliaries, and to instruct the many volunteers to be enlisted. This phase of the work was pushed with such vigor that at the end of the first year the Society reported 321 active auxiliaries in twenty-seven States and Territories formed for the extension of Sunday-schools.

2. *Paid Missionaries Indispensable.*—The first year's experience, however, added to the seven years of the earlier Union's experience, convinced the Society that the cause could not be efficiently advanced by auxiliary and volunteer efforts alone. A more vigorous agency was required even to distribute its literature, so as to be effective, as well as to organize schools. Hence a Committee on Missions was formed the second year (1825), and thirty-one missionaries employed to supplement



ABRAHAM MARTIN (Father Martin),
First Recording Secretary.

its other methods of Sunday-school extension. The Society was constrained to give reasons for the employment of paid missionaries, affirming that they were called for "by the necessity for arousing Christians," "by the ignorance of your plans which too widely prevails, and by the need of reviving some schools now languishing," declaring that missionaries "seem well-nigh indispensable whether we consider the prosperity of schools now existing or the necessity of their further extension."

Therefore, paid missionaries, literature, depositories, auxiliaries, and volunteer workers were all used to extend the cause. Thus in the fourth year thirty-five missionaries from eight denominations were employed, including four volunteers without pay. Besides these a general agent and twelve other agents were also engaged to work in more than sixteen different States to stimulate auxiliaries,

collect funds, to awaken a lively interest in the cause, and to introduce "a uniform system of instruction" and "improved methods of conducting Sunday-schools."

3. *Mississippi Valley Enterprise.*—At the anniversary, May 25, 1830, a most important missionary scheme was inaugurated with great enthusiasm. It was resolved "That the American Sunday-School Union, in reliance upon Divine aid, will, within two years, establish a Sunday-school in every destitute place where it is practical throughout the valley of the Mississippi."

That anniversary was attended by more than two thousand people, and the resolution was adopted by a rising vote amidst great enthusiasm, after the meeting had been addressed by the Rev. Dr. Thomas McAuley, of Philadelphia; Rev. Dr. Lyman Beecher, of Massachusetts; and Rev. Dr. Stephen H. Tyng. At a subsequent meeting, over which Rev. Dr. W. A. McDowell, of South Carolina, presided, over $12,000 in cash were subscribed in Philadelphia, and at meetings in New York nearly $15,000 more were raised. Meetings were also held in Boston, Washington, and in other leading cities, the movement creating a wave of enthusiasm hitherto unprecedented in missionary enterprises. Foremost divines and statesmen in the United States gave it their sanction and warmly advocated the project. Among them, besides those already named, were Rev. Dr. Milnor, of New York; Rev. Dr. Rice, of Virginia; Dr. Francis Wayland, the Drs. Alexander, of New Jersey; and among statesmen, Hon. Theodore Frelinghuysen, of New Jersey; Senator Felix Grundy, of Tennessee; Breckenridge, of Kentucky; Chancellor Walworth, of New York; Daniel Webster, of Massachusetts; Hon. William Wirt, Attorney-General of the United States; Walter Lowrie, Clerk of United States Senate, and many others of like eminence, all warmly endorsing this bold missionary venture. It was just the movement required to bring Sunday-school extension into public notice and to win popular favor.

Within two years of this action seventy-eight Sunday-school missionaries were sent into the Mississippi Valley, 2,867 schools organized, and 1,121 visited and revived. Every school raising $5.00 was given a library costing $10.00, the Society offering a donation of $5.00 to every school alike whether founded by the Society or not. Thus, nearly half the 8,000 to 10,000 neighborhoods, then estimated to be within the valley, were supplied with schools, it was said, within eighteen months after the scheme was actually begun.

Moreover, the movement greatly increased the spiritual results. For the next year the Society reported not less than 20,000 teachers and 30,000 scholars in connection with its schools as professing faith in Christ within nine years, and the number for a single year was believed to be over 17,000.

4. *Southern Enterprise.*—Renewing its decision to continue the work in the Mississippi Valley, the Society, in 1833, enthusiastically adopted another resolution, to plant and sustain a Sunday-school for five years in every needy neighborhood in the Southern Atlantic States and in the Territory of Florida. This noble action created a fresh wave of enthusiasm throughout the country, second only to that caused by the Mississippi Valley scheme. Contributions poured in, $10,000 for each scheme in one year, yet the demands for the work exceeded the hitherto unprecedented gifts. Nearly 1,500 more schools were organized and revived in the Mississippi Valley in 1833–34, and about 400 in the South the same year.

5. *Simultaneous House-to-house Canvass.*—Perhaps the boldest measure of

all was the plan proposed at the May anniversary, 1833, to have every house in every neighborhood in the United States visited on the Fourth of July following, and the members invited to some place of religious instruction. It was hoped "that the sun of that day shall not go down upon a single dwelling in the United States, in which the voice of a kind, judicious Christian friend has not been heard, inviting every suitable subject of Sunday-school instruction to the place where it may be had freely, as the gift of God." All pastors and persons of every society and denomination in every community were urged to join in this effort. Gerrit Smith, Esq., of New York, advocated it, and it was declared to be practicable, since if the whole population in the United States, between the ages of five and fifteen, were to be in their seats for instruction on the first Sabbath of July [July 7, 1833], there would be only "two pupils to each professor of evangelical religion."

These measures were not mere paper resolutions. They were pushed with such vigor and zeal as to command the attention of the whole country.

6. *Sunday-school Missions Abroad.*—Not satisfied with these daring projects in home work, and though facing a debt of $60,000, the Union in 1834 decided to raise $12,000 to supply foreign mission stations sustained by American churches with Union publications and the means for translating and printing the same. The larger portion of this sum was raised and appropriated to missions in eight or ten great heathen nations.

Mission Sunday-school work was also extended to Canada and other British-American provinces with gratifying results.

7. *A Harvest.* The financial crisis of 1837 crushed all prospects for new measures, and compelled serious retrenchment in those already begun. The force of missionaries was reduced more than one-half and kept at that low mark for several years because of the great falling off in benevolent contributions.

These years of depression were not, however, without tokens of the richest spiritual blessings. In the Mississippi Valley, additions to one denomination alone in 1840 were said to be not less than 30,000, two-thirds of them from Sunday-schools chiefly formed by the Union. And other denominations, it was said, shared proportionately in this gracious blessing.

In 1845–49 the country began to recover from the panic, and the Union's force of missionaries was greatly increased. The auxiliary Sunday-school Societies, however, seemed to have declined in activity, and gradually fell asleep. But the Sunday-school had gained popular favor, and on every hand was now a recognized power.

II. Finding Best Methods of Work.—During the first period of twenty-five years bold measures had been effectively executed; public attention and confidence gained. But in face of comparatively large contributions the missionary appropriations year by year had steadily exceeded the benevolent receipts. Could the work of the Union be efficiently continued, and yet avoid this excess and debt? The Society set itself to solve this problem. One solution offered:

1. *Student Missionaries.*—Christian young men, in colleges and theological schools, were ready to spend their summer vacation of two or three months in Sunday-school mission work. It was alleged that this would be at small cost to the

Union, and at great profit to the students. For about ten years (1850–60), this plan was pursued. The main force of the Society's missionaries were students, it employing permanent men barely sufficient to oversee the new class of workers.

The force in service varied from 100 to 324 men each year. In 1854–55 about 260 students alone were in service from thirty different colleges and seminaries, representing eleven different denominations. They organized that year 2,440 new schools in destitute places in twenty-five different States, Territories, and Provinces. The students in Canada and the British Provinces were allowed a commission of twenty-five per cent. on sales of publications to aid in defraying their expenses.

Three main arguments were urged in favor of this form of service: Its *efficiency*. The Society reported 10,300 new schools formed within five years, besides a large number visited and revived. Its *economy*. The expense, it was claimed, did not exceed $3.50 for each new school organized, although liberal donations of books were usually made to provide the needy with suitable libraries. Its *benefits* to the students. It was affirmed by eminent professors of theology that this experience was the best training for students preparing for the ministry. It called out their tact, common sense, business accuracy, godliness, and facility to sway the public mind, qualities which the student could not cultivate so well in any other way. This experience with men would be of untold service to him all his life. A leading educator declared that such service was worth as much to the student as a full year of study, to say nothing of the good he might do to others.

While the Union had thus done a splendid work in Sunday-school extension, and in helping to train young men for the ministry, it found at the end of ten years that it had added $76,000 to its debt. Thus that part of the problem still remained unsolved.

2. *Changes for Changed Conditions.*—Great changes had taken place in the nation since the Society was organized. Our territory had been greatly enlarged, seven great States added, foreign emigration had poured in like a flood; the nation's wealth had multiplied, national evils had also grown to mammoth proportions, and poisonous juvenile literature scattered by the millions.

These new conditions called for changes in the Union's mission work. Heretofore, a force of collecting agents had been deemed necessary to inform friends, stimulate auxiliaries, and to collect funds for benevolent work. But their heavy expenses, the changed conditions, and the increasing dissatisfaction with this form of service caused the Society to discontinue collecting agents after 1858. The special secretary in charge of student missionaries was also discontinued, and student missionary service suspended for the time.

To secure large contributions it was proposed boldly to enlarge every branch of the Society's operations, including its missions, trusting that the Christian public would rally to the support of the work by increased voluntary gifts. That hope was not realized.

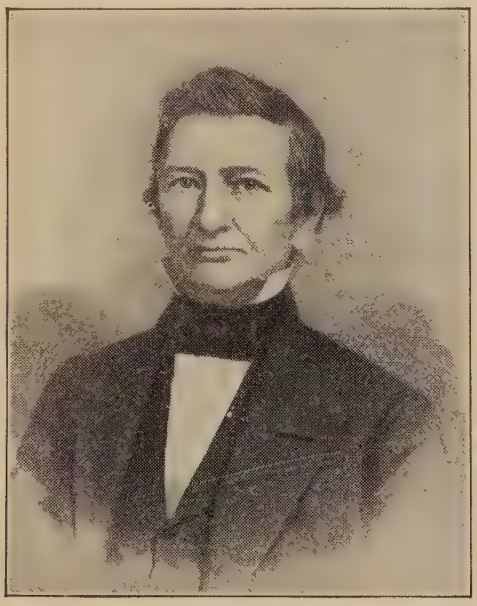
Then followed the only other alternative:

3. *Retrenchment.*—In three years it was found the debt had not been reduced, but seriously increased. The home managers now bravely faced the burden, advanced funds, and made personal pledges to maintain the Society's work and credit.

It was agreed on all sides that the burden of debt should rest as little as possible upon the mission work, so that this could be still pushed with reasonable vigor.

4. *The Civil War.*—Scarcely had the American Sunday-School Union adjusted itself to these changed conditions, when the Civil War broke out, suspending all its mission work in the Southern States, and seriously decreasing its support from the North.

Meanwhile the Society had appealed to its missionaries to put forth their utmost endeavor in making collections during the winter months, lest the Union should suffer a serious decrease of its benevolent funds, from abandoning the collection agency system. But now it presented to the missionaries an added difficulty which



JOSEPH H. DULLES,
Member of the First Board of Managers.

confronted the Society from diminished contributions caused by the war. Quite nobly did the missionaries respond; many of them continuing to serve the Society without salary, or on greatly reduced income. Thus in 1862–63 its expenditures for mission work were scarcely more than $300 in excess of its benevolent receipts, in face of depression from the war. In this respect, therefore, the Civil War was a blessing in disguise to the Society. It brought to light the magnificent Christian character and self-denial of its missionaries, and enabled it to continue mission work without seriously increasing its debt, even in the face of one of the most terrible civil wars in history.

These struggles brought all the Society's friends into closer association with one another, into more helpful fellowship and co-operation, and into a deeper spirit of unity in advancing the Redeemer's cause. It is worthy of note that one of the

most experienced of the Union's missionaries was allowed to pass back and forth between the Union and Confederate lines—a privilege which was highly prized, and a confidence which was never betrayed.

This gave the Society an open door throughout the whole South. When the war ended this door it promptly entered, and resumed its missionary operations in those States with redoubled energy and success.

III. Systematic Organization.—Half a century of experience in Sunday-school extension by varied methods under the strangely varied conditions incident to a new and growing country now fitted the Society to bring its missionary operations into an organized system at once efficient, economical, and world-wide in its grasp.

1. *Missionary Districts.*—Beginning about 1870, therefore, the Society gradually reconstructed its missionary operations by dividing the whole country into eight great districts, each district in charge of a supervising officer. Thus the New England States, New York and New Jersey, the Central Interior States (Ohio, Indiana, and Michigan), the Central Western or Northwestern States, the Rocky Mountain States, the Southwestern States, and the South Atlantic and Gulf States, and the Pacific Coast, comprised the eight districts.

Each missionary within one of these districts was likewise assigned a field consisting of several counties, which he was to explore and supply with Sunday-schools. Under this complete organization the work could be kept well under the eye, not only of the various superintendents, but also under that of the Society at headquarters.

2. *No Debt.*—Simultaneous with this careful district organization came the decision to expend in mission work such funds only as were contributed for it. The Society decided that hereafter it would not deliberately go into debt. If contributions increased it would increase its mission work; if they diminished it would retrench its work and keep out of debt. This policy has been steadily adhered to for the last twenty-five years. Contributors dislike to give money to pay old mission debts, no matter how pressing the call may have been for the enlarged work. Everyone prefers to give to current or to new missions. Hence it has been far easier under the "No Debt" policy to secure contributions.

3. *County Work.*—In addition to missionaries working in a large field on a general plan, a form of missions called "county work" spontaneously sprang up in many portions of the country, especially in the northwest.

The zeal for extending Sunday-schools locally, caused the Christians in a county to desire a thorough canvassing of their special field. The churches and friends united to sustain a missionary for this purpose. The men were employed organizing schools where needed, stimulating those that were languishing, and in the winter spending much time in evangelistic services. Many counties have pursued this plan with marked success, resulting in a large number of new schools, in bringing the Gospel systematically to all homes in the county, and in persuading many souls to accept the Lord Jesus Christ. While this plan was successfully tried in many cases earlier, especially in the second period of the Society's history, it has come into marked prominence during the past twenty-five years.

Closely connected with this county work has come also a revival in a modified

form of the student missionary work. This has again been recognized as a movement wisely calculated to be of great benefit to the student workers, and to multitudes of homes through house-to-house visitation. The schools thus organized are reported to a permanent missionary, so that they are cared for after the temporary student worker leaves the field.

4. *Improvement of Schools.*—One of the chief objects of the Society from the first has been the improvement of both church and mission schools. But about the beginning of this period, in 1872, it appointed one of its missionary workers as a special normal secretary charged with the duty of training its other workers in the best methods of organizing and conducting Sunday-schools, and in studying out the best system of lessons and of instruction. This work was a natural outgrowth of efforts of the Society's various mission workers in the West and in the East, whose labors had already been conspicuous in this direction for five or six years. The new movement was hailed with satisfaction by those who had the best interests of the Sunday-school cause at heart. The new worker found abundant opportunity for his labors, traveling the first year 27,000 miles, and conducting teachers' institutes, and addressing conventions in sixteen States, calling to his aid other prominent workers of the Society whenever the opportunity or the need occurred. At the same time a Teachers' Hall was added to the Society's building at headquarters, and a Teachers' Weekly Class was formed, where gratuitous instruction was given not only on the lessons, but in methods of teaching—a work that is still continued with gratifying results. This was deemed a proper part of the mission work of the Society.

5. *Enlarged Operations.*—Freed from the burden of debt, and now with an organized system of work conducted upon wise business principles, the Society could not fail of healthful growth in its mission work. And "growth" tells in one word the history of the work for the past twenty-five years.

Friends in increasing numbers and over wider areas have steadily come to its support. Its example has stimulated denominational organizations to greater activity in Sunday-school extension within their churches. Yet the field for Union mission work has been steadily growing. More careful explorations of the country have revealed hitherto unknown destitution in rural districts remote from churches, and newer settlements in the frontier States have sprung up with unwonted activity. The great Southern and Southwestern States present strong appeals for this service in the solution of the difficult problems confronting them.

The thorough evangelization of all the rural districts comprising still two-thirds of the entire population of the country presents a work, the magnitude of which may well command the ripest experience, the largest energies, and the richest generosity which the Christians of any nation could command.

And the work has steadily grown, the Society never having so many permanent missionaries, never accomplishing so large a work, and never realizing such gratifying results as those which have characterized its operations near the close of this century.

Summary.—It remains briefly to present a general summary of the results of the mission work. In seventy-five years the records of the Society show that it has organized 100,928 Sunday-schools, with 578,680 teachers and 4,070,346 scholars.

Besides organizing these schools it has given aid in 224,844 cases, reaching 13,853,-968 members of the Sunday-school.

It has distributed publications to needy Sunday-schools, to the army and navy, to prisons, reformatories, penitentiaries and lapsed classes, as well as to the churches and Sunday-schools, amounting to over $9,000,000.

The work has resulted in an uncounted number of conversions. The first eight years (1824–32), 26,393 were actually reported, but it was estimated that the whole number exceeded 40,000, reaching probably 50,000, which were the result of the religious instruction in the schools organized by this Society. During the past ten years there have been actually reported to the Society 69,988 conversions in its schools, and within the past eight years 1,118 churches have been developed from the schools organized through its mission work.

The 75th Anniversary

OF THE

American Sunday-School Union.

The exercises of this memorable occasion were attended with great enthusiasm. Large and deeply interested audiences were present at every meeting. We present below a report of the addresses and proceedings.

PROGRAM.

Wednesday Afternoon, May 24th,

at 2.30 o'clock.

Opening Hymn, "*Victory Through Grace*".....Choir.
Address by the President.....Mr. Morris K. Jesup.
Prayer.....Rev. Geo. Dana Boardman, D.D.
Hymn, "*Come, Thou Almighty King*".....Choir and Audience.
Address.....Bishop Cyrus D. Foss, D.D.
Hymn, "*Eye Hath Not Seen*".....Mrs. E. A. Fisher and Choir.
Address.....Rev. Floyd W. Tomkins, D.D.
Hymn, "*How Firm a Foundation*".....Choir and Audience.
Address.....Mr. Rufus M. Jones.
Hymn, "*The Morning Light is Breaking*".....Choir and Audience.
Address.....Rev. Henry Varley.
Hymn, "*To the Work*".....Choir.
Address.....Rev. Russell H. Conwell, D.D.
Hymn, "*My Faith Looks Up to Thee*".....Choir and Audience.
Benediction.....Rev. J. H. McCullagh.

ADDRESS OF THE PRESIDENT, MR. MORRIS K. JESUP.

The President, Morris K. Jesup, in calling the meeting to order, said:—

Members of the American Sunday-School Union, and Ladies and Gentlemen: On behalf of this great institution, I bid you a cordial welcome this afternoon. It is an inspiring sight to me, and to these friends in this audience, to see at such an hour of the day such a grand attendance as is here at this time.

It is a manifestation on your part that the interests of this great Sunday-School Union are still in the hearts of the people; and, although it has lived for seventy-five years amidst all the changes and upheavings of

this great nation, the American Sunday-School Union has quietly, steadfastly, and with courage, pursued its simple way of winning the hearts of the young of this great land.

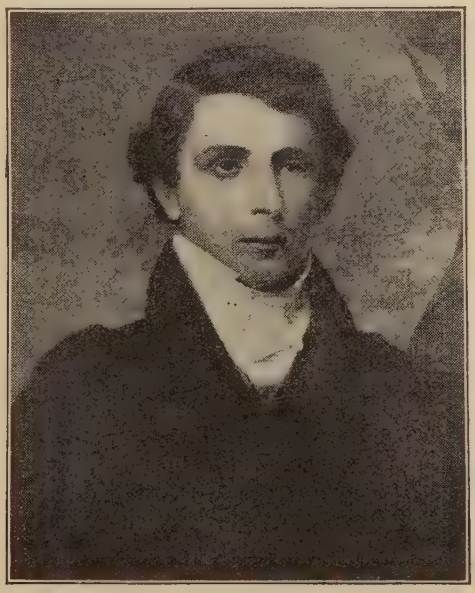
When we think of what the United States was when the American Sunday-School Union was formed—that its population was but little over nine millions, and that now it reaches the enormous figure of seventy millions—when we think that in this city of Philadelphia in 1824, when this Sunday-School Union came into existence and formed its union, there were but sixty-three or sixty-four thousand people, and that now it represents the enormous population of nearly one and a half millions; when we think that this American Sunday-School Union was formed in the days of James Monroe as President of the United States, and, with our minds follow down the history of this great nation from that period until now, and when we revert to the changes that have taken place in this great land, it is sweet to turn our thoughts to this grand old institution that has never changed; that pursues still the same steadfast and hopeful life in carrying the gospel of Christ to those who need it in this great land, with the Bible as its chart and with the Saviour as its captain, with no ecclesiastical differences and no questions of doctrine in dispute, but that it pursues its steadfast brotherly, Christian, kindly, sympathetic way, winning the hearts of the youth of this land and turning their feet into the paths of righteousness and truth. I say it is sweet in these days of bustle and confusion to feel that this grand old institution remains the same.

On behalf, therefore, of this institution and in its name, I greet you this afternoon. Seventy-five years is a long period in the life of an individual, and it is a long period in the life of religious and sectional strife and work; it is a long period of life in politics and in the material things which go to make up the nation; and as, when we look back upon it, it does not seem to be so long, it is long to look forward to it, and I do hope that when another seventy-five years rolls around it will see this country still united; that it will see this institution still plodding its Christian, homely, loving way among the people, and that the nation as it grows on will grow in righteousness and in truth and in honor and in honesty. It is not my purpose to make an address here this afternoon; brevity is the watch-word for the hour. You will hear from many prominent men who will speak to you on this great work, and I shall, therefore, not weary you.

Before closing I want to call your attention to one thing that appears on this map. (Referring to a large map on the rear of the stage, representing all the States in the Union, divided into eight sections by as many colors, indicating the eight districts of Sunday-school work.)

This map shows us what is done in this country in Sunday-school work; it shows what the needs of Sunday-school life and religious work are. There

is New York, showing nineteen and eight-tenths per cent. of the children that attend a Sunday-school. Pennsylvania has twenty-one and nine-tenths; Virginia, nineteen and three-tenths; North Carolina, twenty-four and nine-tenths; South Carolina, nineteen and two-tenths; Georgia, eighteen and three-tenths. Now, go out into this great western territory (indicating different States in the West, where the figures on the map show a lower percentage of Sunday-school scholars) and see the small proportion of the youth that are brought into Sunday-schools and religious life, and you will see where the NEED of this educational work exists. Those different colors show the districts of the Sunday-school communities. That district of blue comprises Florida, North Carolina, Georgia, and Alabama, and is



JOHN C. PECHIN,
Member of the First Board of Managers.

under the care of one superintendent. The New England section, in red, is under one, and so with the different colors you will see the different districts into which the Sunday-School Union work is divided, and over each of these districts one superintendent has charge, including all the various missionaries in his district. That map is exhibited in order that you may take in by the eye, without the slightest difficulty, what territory this great work of the Sunday-School Union covers.

Dear friends, it is undenominational; it is brotherhood; it is the union of the followers of Christ with one another, and where there is UNION there is always strength. (Applause.)

There will be placed in your hands a little leaflet that has been prepared by Dr. Rice.[1] For forty years he has been in the service of this American Sunday-School Union, and is, indeed, a veteran, who has spent the greater and the better part of his life in this work, in all the various forms and offices that the Sunday-School Union work is made up of, now Superintending Secretary of the Publishing Department, intimately acquainted with all the work of this great institution. This circular has been prepared in order that you may have it with you for reference and take it home and study its contents. In a brief way it illustrates the subject in such a manner that you will easily understand more clearly this Sunday-school work of the Union. I hope that you will take it and read it and distribute it.

There is no one particularly but myself to speak of the work on behalf of the American Sunday-School Union in an official capacity. I wish that I had more time to tell you how deeply I feel with reference to this great work. Dear friends, if we want to save this country; if we want to have this country great and glorious and true, and an example for the nations of the earth, we have got to take care of the children. (Applause.) The children will soon take our places, and the destinies of this great nation depend upon the youth, and the life of the youth depends upon the love of God in the heart. Let us see to it that we are not backward in our prayers, in our means, in our sympathy, in our example, to help advance this great and glorious result.

We will now be led in prayer by Rev. George Dana Boardman, D.D.

THE CHAIRMAN: The choir will sing, together with the audience, "Come, Thou Almighty King."

THE CHAIRMAN: We are indebted to Mr. Clarkson Clothier, Chairman of the Committee of Arrangements, for the special arrangements that have been made for this meeting; and Mr. Clothier has charged me to make this statement that it is the desire of the Committee of Arrangements that this meeting should not last longer than an hour and a half or two hours, and you will see by the program that there are to be six different speeches, and each speaker has been kindly asked to limit his time to fifteen minutes. Now, it is rather hard to ask a speaker who has a great deal to say, and who wants to say a great deal, to limit himself to such a short time, and yet I hope you will see the necessity for the making of this arrangement, and that you will have the courtesy and kindness in your hearts for the speakers if they show that they are a little cramped for the time in what they have to say.

[1] "Origin and Work of the American Sunday-School Union," a six-paged folder, which, on application, will be sent without charge.

Now I have great pleasure in introducing to this audience Bishop Cyrus D. Foss, D.D., a name which is known, loved, and revered everywhere.

ADDRESS OF BISHOP CYRUS D. FOSS, D. D.

(of the Methodist Episcopal Church).

MR. CHAIRMAN: One hundred years ago many of the most thoughtful and intelligent men in Europe were dubiously considering a question

FREDERICK A. PACKARD, LL.D.,
First Editor of Society's Publications.

whether the discovery of America had, on the whole, been an advantage or a disadvantage to the human race, and a French Abbé had just then published a treatise in ten volumes on the establishment of commerce by the Europeans in the two Indies, which, of course, embraced this Continent, and traversed this ground, and he expressed the sober judgment that Europe had gained, from the discovery of America, nothing, absolutely nothing. A little later another French Abbé wrote a book in which he set forth this question whether the discovery of America had been a curse or a blessing to the human race. He reached about the same conclusion, and frankly admitted that he saw but one benefit that had accrued, namely: the introduction of quinine into the materia medica of Europe. That is

all he could see. If either of these learned men were here to-day free from his special ecclesiastical prejudice and from the ignorance of his time what would he think concerning the question which was so earnestly debated and decided then—what would he think if he could simply look upon this scene and consider its effect and unavoidable implication? How very different was the situation when seven years ago the civilized world resounded with congratulations on the occasion of the 400th anniversary of the discovery of America!

It is not part of my duty here to-day to tell you about things illustrative of the greatness of the century about to close, but I will say that it seems to me it may fairly be reckoned that among the great things of the century the historian of fifty years from now will have to write as one of the very greatest, the development of Sunday-school work within the limit of this century. Greater than your railroads, greater than your conquests which science has made in many directions, greater than mere political and sociological advancements, because this work is fundamentally the basis of our very existence for another hundred years of this republic in which we live, and of the civilization in which we rejoice. (Applause.)

I know the limit put upon me will not permit the elaboration of this line of thought which might be done, but in speaking to you this afternoon it gives me very great pleasure to stand here to-day representing not only the church of which I am a member—the Methodist Church, but, recognizing the splendid work done by the American Sunday-School Union, I bring the greetings to the society which has, according to the statistics which have astonished me, planted by its own effort entirely, more than one hundred thousand Sunday-schools, with 4,500,000 scholars and nearly 600,000 teachers, and has also furnished to 224,000 more Sunday-schools having 13,000,000 scholars aid in their work, not to speak of the great literature which it has brought before the world and which reaches far beyond these limits which I suggest. I bring to this society from the heart the glad and thankful greetings of these millions of Methodist communicants on this continent, who have under their care 6,000,000 of Sunday-school scholars and who fairly represent 15,000,000 adherents. I bring their glad greetings and blessings upon you. (Applause.)

I must advocate perhaps a somewhat startling proposition I just now laid down as to the rank which the Sunday-school work holds among the forces which have been at work during this century. Let us hope and trust in God that this work will go on in the coming century, to use the language and the thought that has been briefly stated, from what may be termed the teleological philosophy of history, of which Dr. John W. Draper was the American exponent, which holds that every nation,—every civilized race,—like every man, must pass through the stages of infancy, childhood, youth, maturity, old age, decline, and death. The view then is that the present

civilization will pass away from us, and the splendid cities and the prairies will be given back to the wolverines and the foxes. We have a better hope for humanity than that, and I venture the bold prediction, which is with me based upon the profoundest expectation, that if the world stands so long a thousand years from now or ten thousand years from now or fifty thousand years from now, two flags which now are seen in every land shall wave, in honor—the stars and stripes and the royal Cross of St. George. (Applause.)

There are doctrinarians who tell us there are remedies for national diseases, and who tell us about the troubles which threaten us, and some say educate—educate the people—give them knowledge—they do wrong because they know no better—give them knowledge, teach them the truth and they will be better. A nation of great intellectual culture had a panacea for national difficulties, but this was punctured by Ben. Butler, the great jurist in Massachusetts, who was cross-examining a witness, and the witness appealed to the court for protection, saying that he was a professor of Harvard College. Ben. Butler's reply was: "We hanged one of them the other day,"—which was true.

Coming to the core of the thought that it is not the culture of the human intellect that gives assurance of a moral foundation and security, what then is the security?

Several years ago in the city of Cincinnati, when the good men of almost all denominations thought that the city was overrun with crime and vice, they held on Saturday afternoon a large convention of Christian ministers to consider the situation, and they brought forth their plans of relief. One was to have a universal tract society that would reach everybody with good literature, another wanted to protect the Sabbath, and another wanted Temperance reform, and another wanted law against vile literature and theatrical advertisement, and at last there rose up a pale young Baptist minister unknown to all of the company, who said: "Mr. Chairman, I have a plan of work which is better than any of your plans, and it is this: let us go from this building to our homes and spend the night in prayer, and next morning go into our pulpits, and each one of us preach the Gospel scalding hot."

Now, far be it from me to cast any discredit on the hope of the largest results from faithful and especially the hot preaching of the Gospel, and so I do not want to offend any devout Christian believer, and especially any consecrated Christian minister, for I shall now give all honor to the pulpit as a truly great ordinance of Christianity having as much authority as any other sacrament, and I join with them in the hope that the preaching of the Gospel will insure the conversion of the adults and carry forward the work of God to its triumph; but that it alone will do it is a vain hope. There are plenty of churches and some denominations in which apostacy

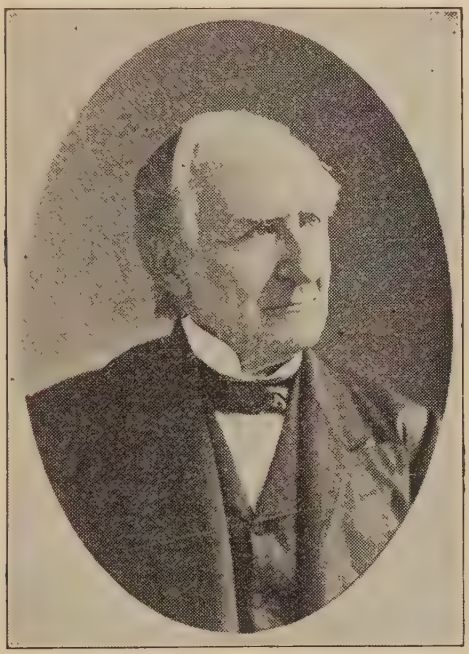
and death subtract from the membership every year more than the conversions amount to. God give us more power of conquest among adults; but the preaching of the Gospel for adult conversions is not the great hope of the world. We must have something added to that, and in some respects mightier than that; and yet I am not in despair. There is a very ancient plan that the world is working up to and waking up to in this century as never before, which has its vivid illustration here to-day. The word of the Lord as it was given to Moses. "These words which I command thee this day shall be in thy heart and thou shalt teach them diligently unto thy children." And it is well known in the time of David this was the emphasis it took on then: "He established a testimony in Jacob and appointed a law in Israel which he commanded our fathers that we should make them known to the children that they should know them, even the children which should be born, which should arise and declare them to their children, that they might set their hope in God," and I say to you here to-day that in my sober judgment the practical indoctrination of the children and youth, their early conversion, their training in the Christian religion, their being brought up to be pure, consecrated, and holy is the hope of the church and the salvation of the world. (Applause.) That is the work which brings me here to-day, and as only two or three minutes remain to me let me glance into that statement of what this nation is to be in the glad to-morrow, and what Christian nations generally are to be in the glad to-morrow which is dependent strictly on the moral and religious teaching of the children and youth. It is the men behind the guns that won on the *Olympia* and on the *Oregon* and on the heights of San Juan and in the swamps of Manila. Now, who is to be the man behind the gun and to fill the places of high power? Who can tell what England owes and what the world owes to the personal character of that Godly venerable Queen who reaches her eightieth mile-stone to-day? (Applause.)

"God save the Queen" I say from the heart. Who can tell what the world may owe to the sober conscientious Christian thinking of that convention on which we have just invoked the blessing of Almighty God at the Hague; but the question is what he is in the White House, in the Senate, in the Legislature, in the court, in the shop, everywhere who he is and what he is will determine the fate of this nation amid the burning question which agitates us to-day and will be all aflame to-morrow. What is to stop lynch law in Georgia and in Illinois alike, and everywhere else? What is to secure the rights of these 9,000,000 negroes? What is to bring the purity of the Gospel—what is to bring purity into politics—what is to bring purity into the general politics of the nation?

Mr. Chairman, I believe in the Holy Ghost, and I say that in the creed, and every time it is repeated in my presence from my heart I believe in the Holy Ghost and in invoking, as the church is doing, the presence of the

blessed Holy Ghost in this fundamental work which is more or less of religious indoctrination, in which we may have hope for America, and hope for the world.

THE CHAIRMAN: Mrs. E. A. Fisher and the choir will now sing the hymn "Eye Hath not Seen."



REV. JOHN HALL, D. D., TRENTON, N. J.,
Editor of the "Union Question Books."

THE CHAIRMAN, after the singing of the hymn, said: We shall now have the pleasure of hearing the Rev. Floyd W. Tomkins, D.D.

ADDRESS OF REV. FLOYD W. TOMKINS

(of the Protestant Episcopal Church).

MR. CHAIRMAN AND LADIES AND GENTLEMEN: I heard of the American Sunday-School Union when I was a boy, and I have seen something of it in my life, but I never thought I would speak at its seventy-fifth anniversary. It takes my breath away! It shows how, as the years pass, the work

that is being done goes into our lives, and becomes such a part of ourselves that only such an anniversary will bring it out.

In this meeting of the American Sunday-School Union a great many ideas will be brought out, and a great many new thoughts and a great many new things mentioned which people have not thought much about, especially in regard to the relations of this great work, and simply because we have seen this going on all the time and have taken a part in this great work, and as we breathe in the oxygen of the atmosphere, and as we look backward, I think we see the reason why it has stood so nobly through the past seventy-five years.

First of all, it has been distinctly *American*. It was started when the people were universal patriots seventy-five years ago, when men did not care very much to imitate foreign nations, and when the young fellows did not turn up their trousers on Broadway when it rained in London, but when the American flag flying over all was felt to be a good-enough flag for everybody, and that spirit has continued in the American Sunday-School Union. Its members have not gone abroad to see how foreigners are doing their work, no matter how well they were doing their work. To see and imitate them was not their purpose—they have not gone out to see whether others were at work, but they have kept at work themselves, and the result is shown here as is seen marked on this magnificent map which tells its own story of the many people we have opportunity to help, and of the work that has been done in starting the millions of children to study in the Sunday-schools.

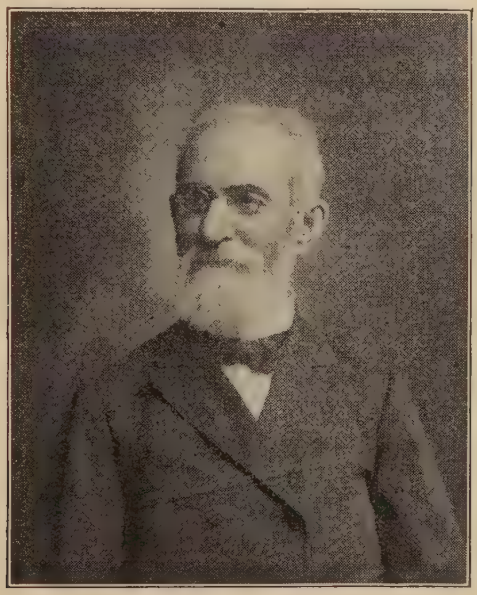
I tell you it is that magnificent spirit of patriotism, my friends, which will win every time that has kept the Sunday-School Union at the front, and has kept that society continuous in the Sunday-school work.

Schools are all very well. Yes, they are magnificent—the public schools of America are doing a splendid work—a magnificent work—they will take foreigners and will turn them into good Americans almost before we know it, but the secular schools would do very little were it not for the school held on Sunday—held on that good old first day, as you call it. It is that grand old *first day*, with its emphasis of quiet, its emphasis of God, that the Sunday-school has always held to, and always will hold to. The Sunday-school gives a wide education, and the education has been very simple and very direct, and on such clear lines as to the existence of God—as to the love of God, and as to salvation only through Jesus Christ, and the power of God's Holy Spirit and of the law and the guidance of the Bible as God's directory, and the church as the body of God's faithful people, including the little children. I think I can say that has been the work and that has been the aim of the American Sunday-School Union. Upon that principle it has stood. It has taught the children to love the Bible, it has taught the children to reverence the Sabbath-day—it has taught the chil-

dren to acknowledge God and to love the good old King James version of the Bible to which we owe so much—it has taught the children that this book is inspired by the Holy Spirit from the book of Genesis to the book of Revelation, and it has held on to this unvaried principle, and, because the American Sunday-School Union has held on to it, it has lived.

It has been a *union*, a combining together of men who love the Lord —of men of all creeds of all faith who still hold to these great fundamental principles for which the Sunday-School Union has stood.

It is a great thing to think of at this time when we know that the tendency is not centripetal, but centrifugal. It is a great thing in this



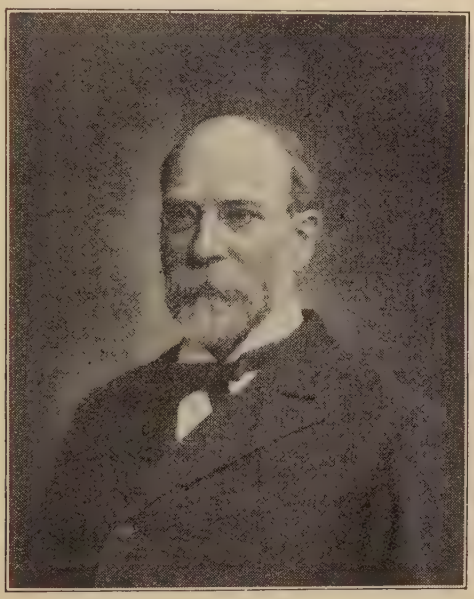
Rev. Edwin W. Rice, D.D.,
Editor.

world when men are going from one thing to another, and when each one is magnifying his own particular ideas—his own particular "ism" that there should be some golden chain which should bind us together. It seems to me there is no more beautiful showing of the truth of that work than the way in which this Sunday-School Union was founded (as is shown by this little pamphlet which you and I have read) by a friend or two friends who had gone into the work—thus uniting the Quaker—uniting the Methodists—uniting the Baptists—uniting the Episcopalian—uniting the Congregationalists—uniting the Presbyterians, and, if there be any other name under God's heaven, uniting them all, in one common connection, so as to reach the children, so that they might come into the possession of the

knowledge of Jesus Christ and of salvation—uniting them by a true spirit; and that is what our meeting here to-day means—it is the rejoicing in our seventy-fifth anniversary over the work that has been accomplished. I never was very good at looking backward and I don't know whether I am very good at looking ahead or not. I suppose I am like others, but I am not like the boy who put his clothes on the wrong way. I heard of a boy who got his clothes on in the wrong way, and didn't know which way to go to school. I am like the man with his face fixed to the sun who cannot turn to look backward, and I am not like the old lady who said she was so fond of reminiscencing. It is my desire always to look forward, and so now I would look forward to another seventy-five years to come, and I contemplate what we are to do in connection with this great Sunday-school work in those coming years—what are we going to accomplish? The question is so simple—so far as we ourselves are concerned. There never was a time when the world was so ready to take up this Sunday-school work as it is to-day. There never was a time when the Sunday-school could do so much as to-day. There never was a time when the children could be so well interested and instructed, and there never was so much that we could teach them about; because so much stress has been laid upon the Bible, so many illustrations have been drawn from the Bible about the love of God—about salvation in Christ—about the work of the Holy Spirit. The question is whether we are going to rise up to that point in the future. The question is, first of all, as to the beginning; we are all convinced of the need of it. First of all we are going to recognize that in this Sunday-school work we can stand together. While we have our denominational schools and while we are doing all we can to build up those schools, we are going to keep properly together no matter what our enemy may do—we are going to keep firm hold of the truth, and we are going to keep firmly together so that we may present a solid phalanx against Satan, or, as they say out West, corral all the children of this land into the Church of God. If there are any of us narrow now, our Sunday-School Union will take them all in, and they will forget their denominationalism, although they may say "I prefer my own denomination, and I have not very much time to do work outside," and this remark has been made; while I prefer to teach in my own church, the truth still remains that while we may teach individual truth it is only as we have one great strong body which stands for the truth sweeping over the earth that we can hope to teach individuals the truth we hold to. I know that the mind is so narrow that it is hard to broaden it out, but this should be the work of the future. This is what we are going to do in the days to come. Loving our church and loving our work by all means and the place where God has put us we will go on with this work, and I see the magnificent opportunity of a body of men loving the dear Lord Jesus and believing in his Kingdom, such a body of men going out shoulder to

shoulder to conquer the world. When we recognize them we see what we can do. Yes, dear friends, this is timely, for even to-day the old spirit creeps up, and there is a tendency to be disunited. We should all join hearts and hands in the future in this glorious work.

Again in the future I think we can each one recognize we are doing good Christian work when we are interested in the Sunday-school; that we are not theoretical, but practical, when we are members of the Sunday-School Union, and that there should be a Sunday-school in every church, and every member of the church in the Sunday-school. I used to like the last part, because it is through the adult classes as well as the in-



Rev. Moseley H. Williams.
Assistant Editor.

termediate and the children's classes that we still maintain that spirit of education which is a part and a necessary part of the growth of every church, and if you of this union will simply make up your minds—if you are not directly interested in the Sunday-school of your own church—that you are going to be henceforth interested in it, and that you are to join a class and get your rector or minister to take care of the class if there is one and do associated labor in the Sunday-school, organized to do such work for the Sunday-school; that you will be present and take part in it, make it part of your religious life; if you will do that, then we shall not have met in vain this afternoon.

Then another word, the Sunday-school stands pre-eminently for the

education of the children. I tell you what we need to-day is to love children; we need to love these little ones our Lord loved, who took them up in his arms and blessed them.

I think sometimes among grave old bachelors and lonely old maids there is a tendency not to care for the children; I think there is a tendency to feel like the old man who every time the boys came into the house, said "O, there come the boys." Now the spirit of the Sunday-School Union has been the spirit of Christ in that it has stood for the love of the young.

We must recognize this need and this characteristic everywhere in this great land of ours, in this broad land of ours, in the many schools, in order that we may inculcate this love for childhood, in order that all may feel that common sympathy one with the other so that all may love the truth. If you go heart and hand into this work it will bring something into your life. If you will go out on the street and bring one or two into the school you will be helping the work, and you may do what a friend of mine in a double sense has done in a neglected part of the city—he has gathered in these waifs of the street, and so you may give your time and labor to this work of bringing children into the Kingdom. We are here to-day to celebrate the seventy-fifth anniversary of this society which is young, I think, and we have to become what Christ tells us to become, little children, in order that we may live and be consecrated to this work.

THE CHAIRMAN: The audience will now join with the choir in singing two verses of the hymn "How Firm a Foundation."

THE CHAIRMAN, after the singing of the hymn, said: I have now the pleasure of introducing to this audience Mr. Rufus M. Jones, representing the Society of Friends.

ADDRESS OF MR. RUFUS M. JONES

(Editor of The American Friend).

Robert Raikes, who originated, in Gloucester, England, one hundred and nineteen years ago, the modern Sunday-school movement, called his work "an effort at civilization," and we desire to consider the Bible-school in its bearing upon civilization. We are too apt to study civilization on its material side. We pass in review the triumphs of invention and discovery; we count up with pride our material jewels, which "sparkle on the stretched forefinger of time"; we say: "See the great Babylons we have built!" as though telegraphs, telephones, electric motors, ocean-steamships, and incipient flying-machines constituted civilization!

The things which really make for civilization are far deeper and subtler. Its constructive forces are those influences which are formative in life, character, and thought, and the tendencies which mold the mind and spirit of the young determine the character and quality of a country's civilization.

Now, an institution which should in any measure succeed in the great work of spiritual culture with the young, which should make them familiar with the facts of the life and mission of the most supreme Personality who has ever dwelt among men, which should set before them those divine ideals of righteousness and love and sacrifice, would surely be a mighty factor in civilization, and should be reckoned with as such. This is the avowed purpose of the Sunday-school, and it is impossible to estimate what it means to our national character that more than 12,000,000 of our people, mostly young, too, are taught, week by week, the immortal truths of this book, which has proved such a source of moral and spiritual power. What the secular school aims to do for "the three R's" the Sunday-school aims to do for a "fourth R"—Religion; and in so far as it succeeds it is an effort at civilization.

It is a well-known historical fact that whenever the Bible has been put into the hands of the people—or, rather, into their minds and hearts—a revival of religion has followed, and a stronger moral fiber has been produced. The periods of close Bible-study have been periods of reaction from crystallized and formal religion, and times when men have caught new and clearer glimpses of the living God and have set their lives by the new and higher standards. It proves, in every generation which really goes to it, to be an Alpine Book, and the streams that flow from it are for the healing of the nations, and make for purer, cleaner lives and characters.

It is not allowable, we know, to seek for explanations of different types of national character in any one single fact alone, but one most significant ground of difference between the civilization of our country and that of Spain is surely to be found in the fact that for generations we have gone to the Bible for our spiritual and moral culture, while in Spain it has been a sealed book. We have 12,000,000 of our people in Sunday-schools, molding their lives in the presence of the divine ideals of life, while in Spain there are only 88 Sunday-schools, with an attendance of 3400 scholars and teachers. Is it not fair, even when we allow for all other elements of difference in national character, to conclude that our Sunday-schools are, in fact, a successful "effort at civilization?"

It is an historical fact, furthermore, that almost every great, constructive statesmen, either in England or America during this century, has been trained in the Bible in his formative years and has had his language affected by its unequaled imagery and his thought influenced by its profound conceptions of life and the causes of individual and national greatness. It is, again, a well-known fact in literature that the poets and prose-writers who have won a place in the first rank in our century have almost, without exception, nursed their budding minds upon the ever-fresh and vital pages of the Bible. In fact, Ruskin, Tennyson, and Browning cannot be understood without a familiar acquaintance with the Bible. Its pictures, its style, its

imagery, and its lofty teachings are woven in the structure of these master-writers. It is no mean effort at civilization to make the children of a nation familiar with the Book which has so deeply molded our best statesmen and our best poets.

But, best of all and greatest of all, the Sunday-school, with its teaching force of good and loving men and women, is surely, though silently, instilling into these millions of growing lives a love of higher things, a deep sense of individual responsibility, and a power which resists temptation and puts down sin, and in so far as it does this it is a noble effort at civilization.

THE CHAIRMAN: We will now sing two verses of "The Morning Light is Breaking."

THE CHAIRMAN, after the singing of the hymn, said: When Dr. Boardman, in his prayer, thanked God for the birthday of that noble Queen and woman Victoria, and when Dr. Foss spoke so feelingly of her in his address, I am sure, dear friends, it touched your heart to the core, as well as mine. It is a felicitous thing this afternoon that we have with us one of Queen Victoria's loyal subjects, one who has followed the pattern and example of his Queen in carrying not only to the English people, but to foreign climes, the blessed word of Jesus Christ, and I now have great pleasure in introducing to this audience Mr. Henry Varley.

ADDRESS OF HENRY VARLEY

(Evangelist of England).

That the American Sunday-School Union has reached the ripe age of 75 is matter for sincere congratulation. That the diamond anniversary should be held in the city of "Brotherly Love" is quite in accord with the invaluable principles and practical forces which are common to Sunday-school effort in the great Republic.

There is something suggestive also in the use of the word "diamond." To speak as an Englishman, who has become somewhat Americanized, I "guess" that there has been here a borrowing from the terms silver and golden, which apply to the quarter and half century experiences which belong to two hearts which became one at the outsetting day of orange-blossom and marriage festivities.

We seldom hear of a diamond wedding-day, so rapid and fleeting is human life. 'Tis well it should be so. Age that involves decay and has lost the elements of desire and the power to progress may be fittingly dissolved and grandly merged in the eternal possessions and beauty of that life whose law in association with Christ Jesus is one of future endless progress. Divine perpetuity is a wonderful exchange for human brevity and uncertainty.

It is at this point where the brilliant flashing of your diamond anniversary is

seen to splendid advantage. The godliness which is the inherent life of your noble institution and its work "has the promise of this life as well as of that which is to come." God grant that a hale and vigorous diamond anniversary may give place in due time to a centenary that shall yield a magnificent triumph and a glorious sacrifice of praise. There is a disposition to make light of Sunday-school effort. The cause for this is human wrong-headedness. The tendency of the past thirty years has stoutly denied the hypothesis of slowness in human evolution. A single generation has sufficed for the dominance of the foot-ball, base-ball, and Sunday cycling crazes. The new gospels of fashion, dress, loudness, and "a good time" hold high carnival. Small talk, swollen heads and head-gear, with Sunday as the great day of amuse-

Rev. J. M. Crowell, D.D.,
Secretary of Missions.

ment, are more prominent to-day than the golden image of Babylon was on the plains of Dura, in the days of Daniel the prophet.

The Sunday newspaper appears to be the new Bible, whose text, "Let us eat and drink for to-morrow we die," co-ordinates with columns of crime and the sensational make-up of "the world, the flesh, and the devil." Church services sometimes cater both to the sensuous and amusing, where sin is seldom reproved or mentioned, the conscience left untouched, and the paid quartette performs the song service, not to *praise God*, but to gratify the musical tastes of the audience, who seem to have evolved perfectly the form of godliness with destitution of the power.

As William Arthur in his "Tongue of Fire" puts it, hundreds of church services are "Faultily faultless, icily regular, splendidly nil." This is no overdrawn

picture of the times which close the nineteenth century so far as large numbers of the churches are concerned.

As for the condition and spirit of the world, with its money worship and greenback idolatries, its nameless political and civic corruptions, its intemperance, its rage for racing, gambling, and prize-fighting, *this wonderful century is closing* in bad form.

I do not suppose that the conditions we deplore are worse than they were in Corinth, Ephesus, or Rome. Human nature on the line of improvement has done very little to endorse the theory of a "gradual, moral evolution." Civilization, culture, and education may restrain somewhat the more brutal forms of evil, but they are incompetent to fashion character or to make morality and virtue popular.

The splendor and gilding of the world's temples of pleasure merely give respectable embellishment to the world's sin and vice. Of all demons, the respectably disguised demons are the worst. The gulf between right and wrong, truth and error, virtue and vice, holiness and sin, is as deep and wide to-day as ever. The battle continues, and there must be no paltering with the new codes of human morals or utility which practically ignore the enduring word of the living God.

I hear the words of the Great Commandant, "Give ear, O my people, to my law; incline your ears to the words of my mouth. Hide them not from your children, shewing to the generation to come the praises of the Lord, his strength and his wonderful works that he hath done. For he established a testimony in Jacob and commanded a law in Israel which he commanded our fathers that they should make them known to their children, that the generation to come might know them, even the children which should be born who should arise to declare them to their children."—Psalm lxxviii. 4–8.

Here is a clarion note for the *Diamond Anniversary*. Splendid and sustained appeal this, "from *generation to generation* that our confidence should be in God, and that our fellow-men may set their hope in God and not forget the works of God, but keep his commandments."

This testimony from the sweet singer of Israel might well be taken and inscribed upon the American Sunday-school banners for the century to come. It will be noticed how distinct and prominent a place is here assigned to the Divine Law. In its extended meaning this refers to the whole mind of God. In its more restricted sense to the law contained in the Ten Commandments.

Permit me in these days, when the tendency is "to break God's bands asunder and cast away his cords," to examine the nature and strength of these cords and bands of God. If the bands of Orion hold in accord the courses of the stars, we shall find the ten strands woven together and given on Sinai strong as God himself. It may well be said, God's Law is the transcript of himself. If a threefold cord cannot be easily broken, what about the defensive and resistive qualities which are contained in the Divine Law?—Exodus, Chap. xx.

Take the *first and second commands*, there idolatry in every form is distinctly forbidden. This in principle and detail both. Let these Divine Laws be obeyed, and every form of idolatry would cease. God alone would be acknowledged and worshiped. The *third* command kept and a pure language would possess all hearts and tongues, nor voice of deceit forever be heard. The tongue would become a

fountain of sweet words. The *fourth* command kept and the needed rest for body and mind should be everywhere secured. The recurring Lord's Day would know no desecration, no Sunday newspaper, no breach of home's family festival. The Sabbath has been well called "the savings bank of human life, into which we deposit one day in seven to be repaid to us in the autumn of life with compound interest."

The *fifth* command kept and no unfilial son or disloyal daughter should be found, neither tyrannical father or foolishly indulgent mother, to mar the beauty or harmony of home. The *sixth* command kept and wars should cease to the ends of the earth, and all crimes of violence, oppression, and cruelty become unknown. The *seventh* command kept and no unfaithful husband or wife should disgrace the marriage relationship, neither any immoral man or woman defile the streets and homes of our cities. The *eighth* command kept and property would be absolutely safe. The *ninth* command kept and character would be as secure as property. The *tenth* command kept, embodying as it does Jehovah's strong prohibition against covetousness and selfishness, and what blessed results would be seen.

Let these Divine laws, I say, be loyally obeyed and it is obvious that the city of Philadelphia would become as the paradise of God. Whence these wondrous laws, this marvelous perfection and condensation? Moses the author? Nay, verily; the author, God himself. This pattern was not only shown in the Mount, but was evolved from His infinite intelligence, who is Lord of All.

Here is the comprehensiveness and perfection of the Divine Law. Here the seed-corn from which all harvests of righteousness and justice in human legislation have been reaped. Given of the Eternal God, their sufficiency and adaptation for all sorts and conditions of men stand out in glorious prominence. No age in the past of man's experience could have evolved such a charter of liberty and perfection of legislative principle.

Well may Paul say, "The law is holy, just, and good." The failure of the reception and application by obedience of these great spiritual and mundane laws gives the reason for the world's sin and universal discord.

The American Sunday-School Union aims at the diffusion of these divine principles to every generation. Thankful for all that a sound system of national education may do, we believe that the training, discipline, restraint, and moral quality, bound up with the whole mind of God as contained in his Word, are absolutely essential to the welfare of all the subjects of this great Republic.

No century shall arrive nor generation be known that can afford to dispense with that Word whose principles and teachings represent the stock in trade of the American Sunday-School Union. The Bible is the inalienable birth-right of every child born into the world. The church, college, school, or nation that dares to withhold that Word from the people is criminal before God, and guilty of one of the greatest wrongs that can be committed against the individual, the State, or the nation.

In conclusion, may I not add that glorious as is the ministration of the law, its glory has been and is surpassed by the more excellent glory of the Gospel of Christ? "For what the law could not do in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh and by a sacrifice for sin, hath condemned

sin in the flesh." That the righteousness of the law might be fulfilled in those who walk not after the flesh but after the Spirit.

Verily "Christ Jesus is the end of the law for righteousness to every one that believeth." To make him known intelligently is the great business of the American Sunday-School Union. A *full-orbed Christ* is the need of to-day, not according to the narrow limit of ecclesiastical, ethical, or rationalistic measurement, but "Christ the wisdom and power of God according to the Divine testimony." "I am the light of the world, he that followeth me shall not walk in darkness but shall have the light of life."—John viii. 12.

THE CHAIRMAN: I have now the great pleasure of introducing to the audience the Rev. Russell H. Conwell, who will make the closing address this afternoon.

ADDRESS OF REV. RUSSELL H. CONWELL, D.D.

(of Grace Baptist Church and Temple College, Philadelphia).

Brethren, fortunately for you and for me, my speech has already been made, and all the best things that have been said are what I would have said if I had spoken as I ought to speak. It only remains in these few moments for me, perhaps, to slightly enforce the ideas that have been so elegantly presented and to bring, perhaps, to a culminating point those thoughts by reminding you again that on this day there are four great events transpiring that shall become historical in the world's affairs.

One is the Seventy-fifth Anniversary of this Sunday-School Union, and we may not be egotistic when we state that we can call this one of the great events, and class it with the other great international occurrences toward which the eyes of the civilized world now turn.

We are awaiting at this time, each hour, for the telegram from Cuba and the Philippine Islands to ascertain whether we are to have peace or war, and the events of this very hour may decide that great question for this nation. The question in Cuba and the question in the Philippines is simply this: Will you plant cannon or will you plant the Sunday-school in these countries? It is simply that, and it appears to me that at this time we can learn something from the progress of events. I do think that we need to change our methods somewhat, when events change in the advancement and civilization of the world. I do believe that the Bible is the same old Bible, and that it is as true now as it was before they had twenty-eight different Isaiahs; it is just as full of truth now as it was when your father read it and prayed over it at your family altar; it has not changed one whit and it never will change one whit. (Applause.)

In the application of power in great improvements and inventions of the age there is required a different consideration. Do you know, it seems to me that within the limits of my short life there has come a great change

with reference to the administration of our Church affairs. When I was young, my father would teach me the Bible; when I was young, my mother would tell me about David and Moses and Christ; but now the civilization has so changed in our country, at least, that the LITTLE CHILD goes home and tells his mother and his father about Moses and Christ. (Applause.)

They say that we cannot civilize the Cuban bandits and Philippine savages; that we cannot civilize the present generations; so they advise that we shall kill them off and begin with the children. But we are learning in this country that that is not the best way to advance civilization.

If you have planted a little Sunday-school—like that one planted by this society out in Northern Michigan, under that most magnificent bene-

JOHN R. WHITNEY,
Corresponding Secretary.

faction by that brother in Chicago—and you have called the children together in a little school and in a neighborhood where they cannot read or write, and where they have no Bibles and have not heard that there is a God, but like in that Michigan community, where the representative of this society went into that benighted community and started a Sunday-school and then erected a meeting-house, and the result was that every one of those children took home the Word of God; took home the message of salvation, which the old people learned of them, and through that the old people were brought into the Church of Christ; and thus in Cuba and the Philippines the children can be taught to take home the word of Jesus

Christ. Brother Tomkins (who had just delivered an address) was right about it when he said that he did not expect that "this world would be converted by preaching to adults from the pulpit." I don't expect it; there is nothing so sure—there is nothing so absolutely certain—to take the gospel into the mother's heart and into the father's life as to send it home with a little child from the Sunday-school, who will tell his parents what he has heard and ask them if they love the Lord Jesus Christ.

You can send no messenger that will be listened to with such respect, or whose words will so quickly pierce the conscience of the parents, as that sent home by the children.

Apply this principle, then, to Cuba and the Philippines. What we need now is to go there and do what this society has been doing for seventy-five years. Introduce your school into every benighted community and establish a Sunday-school by which the children will learn the gospel and will take the gospel home, and then bandits will disband, and savages will become civilized, and they will eventually be able to administer their own government. This can be done if we come with the gospel of honor and truth and peace and righteousness and fraternity, represented by the principles of Christianity, and, if they refuse, I would say, as I am not a Quaker, that a war is still justifiable; but if they accept, as they unquestionably would, we will probably have added stars to the flag that will do honor to our country and our Master. (Applause.)

Another great event is the meeting in Holland of the Peace Commissioners, representing the great civilized nations of the earth.

My dear friends, if they resolve there that they will all disarm, will it be done? If it is done by any nations, what nations would be likely to do it? It would be those that have most of the Sunday-schools, most of the churches, most of the Bibles and of Christ; they would be the ones to first disarm and perhaps first to be the weakest in relation to the rest of the world. If they resolve there that they will disarm and peace shall rule, what nations will keep the compact? Only those nations that are taught the morality of political principles that are found in the Word of God. (Applause.)

There can be no permanent disarmament; there can be no permanent peace without the teachings of the Sunday-school; so that on this great day, when that great event is there transpiring, we have a personal interest because the principles we represent, or are trying to teach, are the only principles which can re-inforce their decision if they decide for peace. Without the Bible—without its teachings and Christianity and God, they may resolve and resolve, but wars will go on, divisions will come, and battalions will arrive, though they now disarm.

The other great event—the last one to which I will refer at this late time—is the birthday of that magnificent—I won't say Queen, because in

this country we have no Queens, and for my own part I am such an excessive Republican, and Democrat, that I don't care whether a person is a King or whether he works in a factory; if he does his duty where he is, he is as much entitled to honor, whether in one position or the other. I say for myself that to-day I would not care for Queen Victoria as a Queen, except as she represents that great and magnificent Christian nation, and consequently, representing it, our respect leads us to recognize the dignity of her majestic position. But greater than that throne, higher than all the imperial power that is wielded by all her two hundred millions in her great Empire, on which the sun never sets, is the magnificent Christian womanhood that sits on that great English throne. (Prolonged applause.)

All the nations recognize her as Queen because she is Queen in her Christian character,—in her nobility of womanhood,—and we may well do it. To-day the Americans can join with every Englishman, heart to heart and hand to hand, to bid the good old Queen Godspeed, and to wish that she may live many years of joy and happiness.

Washington's great power did not consist in his being the President of the United States, but it did consist in his deep character. Victoria's great influence on the world's affairs prompts the world to honor and respect her, not simply because she was born upon the throne, but because through sixty years of that life, amidst the greatest possible temptations that can come to the human heart, she has kept herself clear of evil, noble in her Christian life, pure in all her hopes, determined to make her people love the Scriptures, and honor and worship their Saviour, Jesus Christ. In this lies her chiefest nobility, and consequently to-day, as we meet on this Seventy-fifth Anniversary, it is exceedingly appropriate that we should congratulate that noble woman for her Christian character through all these years, and

I move "That this great Christian body here assembled send its congratulations to-night to Queen Victoria of England, representing, as we do, all the Christians of this great country, expressive of our appreciation of her Christian character and as a noble Christian Empress, with our hope that she may live long and see the English nation grow higher and better as a representative nation of all that is good in Christ and all that is pure as taught in his gospel." (Enthusiastic applause.)

THE CHAIRMAN: You have heard the motion by Rev. Mr. Conwell with reference to sending a congratulatory telegram to Queen Victoria. All in favor of the motion signify your assent by a rising vote.

(The audience rose, and the Chairman declared the motion unanimously carried.)

PROGRAM.

THURSDAY AFTERNOON, MAY 25TH,

at 2.30 o'clock.

OPENING HYMN, *"Thy God Reigneth"*.....Choir.
ADDRESS BY VICE-PRESIDENT.....Mr. John H. Converse.
PRAYER.....Rev. Edwin W. Rice, D.D.
HYMN, *"Oh, Worship the King"*.....Choir and Audience.
ADDRESS.....Rev. A. F. Schauffler, D.D.
HYMN, *"Saved by Grace"*.....Mrs. Kathryn McCormick and Choir.
ADDRESS.....Mr. B. F. Jacobs.
HYMN, *"Jesus Shall Reign"*.....Choir and Audience.
ADDRESS.....Rev. Henry Clay Trumbull, D.D.
HYMN, *"Go, Work To-Day"*.....Choir.
ADDRESS.....Rev. Theodore L. Cuyler, D.D.[1]
HYMN, *"My Jesus, I Love Thee"*.....Choir and Audience.
ADDRESS.....Rev. E. K. Bell, D.D.
HYMN, *"Take My Life and Let it Be"*.....Choir and Audience.
BENEDICTION.....Rev. Addison P. Foster, D.D.

ADDRESS OF MR. JOHN H. CONVERSE

(Vice-President of the American Sunday-School Union).

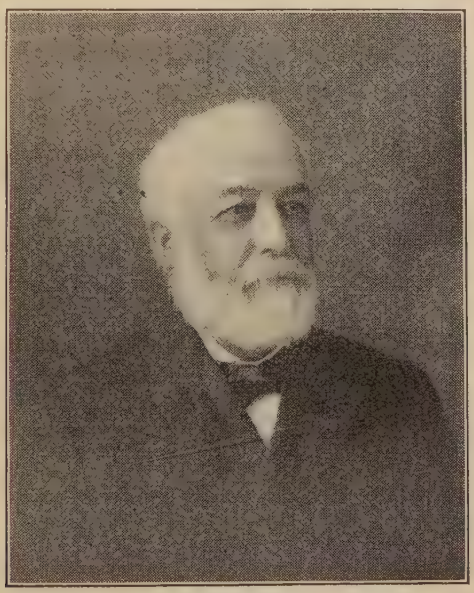
Mr. John H. Converse, after calling the meeting to order, said:—

LADIES AND GENTLEMEN: In behalf of the American Sunday-School Union, I desire to express their gratification at your presence here this afternoon. We construe it as an expression of your faith in the work for which this organization stands. We construe it as meaning that you are prepared in the future, as you have been in the past, to sustain this work by your prayers, by your labors, and by your contributions.

Some philosopher has remarked that if he could only write the songs of a nation, he would not care who made the laws. Perhaps we may paraphrase that by saying that if we can control the education of our children in our Sunday-schools it is of less consequence who administers our churches. In this movement, more than in any other, we have the development of what is called "church-comity" and it, perhaps, is more practicable in that form than in any other form that we know of. In the addresses to which you listened yesterday, including that of our President, and the other speakers, a retrospect was given you of the work this organization has done in the three-fourths of a century of its existence. Perhaps we may be indulged in looking to the future for as great progress. If as great progress can be made in the next seventy-five years as has marked the work of this organization in the past seventy-five years, what may we not look for?

[1] Dr. Cuyler spoke in the evening.

The church in the Sunday-school and the Sunday-school in the church may be a motto which shall be fully realized. You know that the good old orthodox preachers—the Established Churches of Scotland and of the Free Kirk, make it a rule, at least at one of their services, to give an exposition of the Bible. Why could not that be the germinal thought of the development of our work in the future? Why could not one of the church services be merged with that of the Sunday-school, so that the whole church would be studying the Bible, and let that be the object for which we should aim? Why should we not have the pastor in the Sunday-school, or, if that is impossible, why should we not have educated and trained workers? We would not dispense, of course, with the consecrated services



F. G. ENSIGN,
Superintendent of the Northwestern District.

of many of our faithful workers now; but may they not themselves be trained to a higher grade of efficiency, and may not the work of the coming century show that the seed which has been planted and the preparations which have been made in Sunday-school work shall most vigorously germinate not only for the good of the community, but for the advancement of the kingdom of our Lord and Master?

The speakers this afternoon will, in accordance with the rule established yesterday, confine themselves to about fifteen minutes each, so that our exercises will not be unduly prolonged. Before the program is carried out I will call your attention to, and I will ask Mr. Stevenson, the Assistant Superintendent for the Northwest, to explain to you the significance of the

map which hangs at the rear of the stage and which is an object-lesson of the work of the American Sunday-School Union. (Applause.)

REMARKS OF MR. E. B. STEVENSON.

MR. CHAIRMAN: For convenience, the American Sunday-School Union has divided its missionary work in the United States into eight districts, placing a man over each district as its Superintendent or Secretary. The colorings on the map designate the various districts; you will note New England is in one color—this means the New England district, with Dr. Foster, of Boston, as secretary. New York and New Jersey comprise the next district, with Mr. Bancroft, of New York, as secretary. The national headquarters of the society, as you all know, are at 1122 Chestnut Street, in this city, with the Rev. Dr. Crowell as Secretary of Missions. Then we have the Southern district, with all the Southern States in it, painted green, and with Mr. McCullagh as superintendent of that district. Then there is the Southwestern district, the Rocky Mountain district, the Pacific Coast, and the Northwest, each one having its own district superintendent.

These figures which are marked within each one of the States designate the percentage of the entire population that is in attendance at Sunday-school. These are the latest and best figures that we have. The number of children in the Sabbath schools was given to us at Atlanta, at the International Sunday-School Convention [1899], and the school population of the country was the one of last year, given by the Census Bureau at Washington.

By these figures you will see that the State of Pennsylvania has twenty-one and nine-tenths per cent. in Sunday-school. The average percentage of the whole United States is seventeen and four-tenths; so that you who come from a State that has less than seventeen and four-tenths of its population in the Sunday-school will know that you are below the average. You will notice, also, that the great need of the work is largely in the West and Southwest. Colorado has but seven and seven-tenths per cent. of its population in the Sunday-school; Utah, three and three-tenths per cent.; Arizona, three and three-tenths per cent.; Alaska, three and three-tenths per cent.; Alabama, three and seven-tenths per cent. These States are in great need of missionary-workers—men who will go there and give their entire time to going out and reaching the boys and girls and planting little Bible-schools where they may be taught the Word of God. Take some of these great States, with perhaps one man giving his whole time to the work, or, like the State of Idaho, where there is not a single man in the whole State working in the interests of the children.

Think of it, whole States with fourteen and one-tenth per cent. of its population in the Sunday-school, when the average is seventeen and four-tenths per cent.! What an opportunity there is for some Christian men or women to send men as their representatives! We have a number here in this audience and on this platform who are doing it at the present time—each one sending out a representative to give these boys and girls instruction in the Word of God.

The Sunday-School Union has been very quiet in its administration; little is said of its work and little is said of the sacrifices that are made. There are upon this platform and in this audience men and women who are giving from one to three thousand dollars every year in sending out men who represent them in this quiet, unostentatious way, to reach the boys and girls and to teach them the word of Jesus Christ. There is one man on this platform who, during the last ten years, has gathered over ten thousand children into the fold. We need five hundred such men, just now, who are willing to give a thousand dollars to send men in just such States as Idaho, where they need the gospel of Jesus Christ, and where the boys and girls can be brought to him. (Applause.)

Rev. Edwin W. Rice, D.D., Editor and Senior Secretary of the Union, offered prayer.

THE CHAIRMAN: Every student of the International Lessons is familiar with the name of one whose writings on the subject are read or ought to be read every week. I have great pleasure now in presenting to you Rev. A. F. Schauffler, D.D., of New York.

ADDRESS OF REV. A. F. SCHAUFFLER, D.D.

After an humorous allusion to Philadelphia and New York, Dr Schauffler continued: I was present yesterday at an anniversary of a school where every member was a Jew, and there were between 300 and 400 scholars there. They did not come from Christian homes. As a part of the exercises a number of them took their seats on the platform and began various occupations, and then a stranger arrived and said to them "All hail," the tidings? One Jesus of Nazareth is born in Galilee," and they responded to one another, telling what they knew of Jesus.

"Why I understand he was not born in Nazareth, but in Bethlehem," another one responds; "is not that strange, because our prophet said: 'In Bethlehem of Judea was to be born one who was to rule.'" While talking another one arrives, and she says: "Have you heard the tidings from Jerusalem?" "No. What are they?" And then the stranger tells of Christ's entry into Jerusalem with thousands singing Hosannah to the Son

of David. Then another messenger. "Have you heard the tidings, sad tidings?" Remember these are all Jews. "Have you heard the sad tidings?" "What are they?" "The Chief Priests and our rulers have crucified him"; and they talk for awhile. Now then there comes still another, and her message is "Lo, He is risen," and that brings out the chorus, and the whole Sunday-school take it up: "Hallelujah to the Son of David." "Blessed is he that cometh in the name of the Lord." I never saw a stranger sight. When you learn also that none of the pupils are received into the school without the permission of their parents, the wonder becomes the greater. Do not understand me that the parents are particularly well inclined toward Christianity; they are many of them indifferent, but this is what I saw. In no land I know of could there be such a gathering together wholly of Jews studying the word exclusively, I may say, with the consent of their parents cordially given.

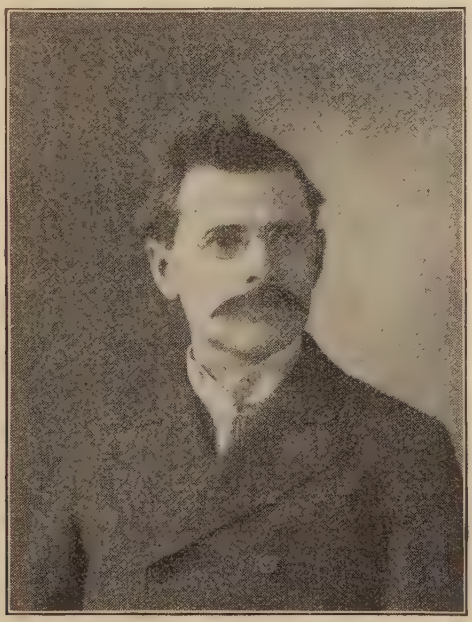
Now I have been asked to-day to say a few words in regard to the International Uniform Sunday-School Lessons. Most of those here present were born into the world after the International System was started, and they do not know the struggle, the toils, and trials that preceded them. The International Uniform Lesson System as now constituted came into existence after the Sunday-School Union had commenced a similar lesson-system and developed it as far as they could. The uniform idea and denominational variations rather militated against each other at that time. Before the adoption of the International Uniform System of Sunday-School Lessons the work was hampered in various ways. In the first p'ace there were various competing and sometimes antagonistic systems working at the same time; so that one Sunday-school had one system, and another school another system, and in some schools there was more than one system.

Sometimes, as I know, there was a Bible class that would launch out into the Epistle to the Romans, and there they tarried and stayed as though the rest of the word of God was of no consequence; and so it went on, and various difficulties were felt by those in the Sunday-school; but by conversation, prayer, and much effort a uniform system was established, that has been in vogue now ever since 1872, if my memory serves me rightly. I will not dwell on this, but I want to say: the uniform system has given results so far as I know that could be gained in no other way. For example, when you have a uniform system, especially when you also have a home department in the Sunday-school, parents and grown up children and primaries are studying the same line of divine truth every week, so that there is a consensus of study which is of importance, especially where the primary and the seniors co-operate.

Furthermore, when scholars change from one school to another they simply change schools, not lessons, and the scholar that closed with one school last Sunday with Jesus before the High Priest, simply passes to

another school, and takes up the same series, and the next Sunday studies Jesus before Pilate, and the school is a continuity, the school fills the want in Sunday-school work of continuity. It does not follow that the scholar has graduated out of one school or out of one system into another system. In that way we hold many thousands of scholars who on account of unfamiliarity with a new system in a new school would be lost.

Furthermore, we have the advantage of the best lesson-writers, who write for the International series as they could not write under the old system. I do not mean to depreciate in any way the old writers. I do not mean to say good was not accomplished under the old system; but by the International system better talent can be employed, and men of larger ability



E. B. STEVENSON, OF IOWA,
Assistant Superintendent of the Northwest District.

can be used than was possible under the old system. Look at the array of names of men writing for the Sunday-school lessons, and understand that under no other system would that be possible.

Furthermore, under the old system it would not be possible in many States of the Union to have meetings for the study of the lesson. Indeed, in some Sunday-schools it would not be possible. In some Sunday-schools the scholars study various parts of the Scriptures. Now, in very large cities you can have union meetings for the study of the lessons taught by such men that have a natural gift to teach teachers. That is a matter of very great importance.

I have the privilege in New York of teaching some such classes. I

took a census of the class to see how many scholars were reached by the teachers whom it was my duty to instruct week after week throughout the season, and I found about 18,000 scholars were represented by the teachers to whom I had the privilege of opening the word along International lines. That I take to be a very great advantage. Not every individual is born to teach teachers. He may accomplish much in teaching individuals, but it is a different thing to teach teachers to teach the lesson.

Furthermore, another advantage of the International system is this: wherever you have a convention, State conventions or county conventions, whatever they are, if the speaker alludes to the lesson the whole audience responds sympathetically, because they know what they are talking about; they are in that part of the word of God themselves. If a speaker stands up and teaches the lesson immediately he gathers the whole convention to himself, because they are palpitating with one thought; they know what they have studied, and they follow the thought of the speaker, and the whole convention are in harmony because they are being carried along the same lines. I know some say there is no talismanic virtue in everybody's studying the same lesson, and at the same time. While I grant that, notwithstanding I do feel myself filled with enthusiasm when I think that there are 12,000,000 going over with me that day the same lesson. I have a little fire in my bones and feel a little stronger when I understand that I am part of a tremendous army, not merely bushwacking and doing my duty as well as I can. I would rather belong to an organized army any day than be a guerrilla. Furthermore the International Lesson System has done for us, I claim, one very great thing: it has brought us back to the study of the Old Testament as well as the New, and I praise God for that, for no man can rightly understand the New until he rightly understands the Old; the two are divine and are two hemispheres which together make a sphere.

Now, one word more, for I am going to live up to my time. Some one spoke here about a man trained to teach, and a man spoke about the minister's going into the Sunday-school. I do not know whether it is germane for you to pass a resolution; I wish it were; if it were I would propose this resolution: Resolved, that we, as Christian workers, request the faculties of theological seminaries to instruct young ministers how to teach teachers. They have been instructing them about the history of the church for a good while; they don't teach them to teach teachers; so we have a lot of young theolog's who know a good deal about dead things, but very little about living things.

In my church we have memorialized the theological seminaries of our land from the Pacific to the Atlantic, and we have asked them what they are doing. And what they are doing to teach young men to teach teachers to teach—if they are doing anything. The theological seminary in Chicago

under Graham Taylor is doing a splendid work along that line. But the Sunday-school will never have its greatest influence, its permanent influence, its birthright, until theological seminaries shall teach their ministers, who, in turn, will teach their teachers how to teach.

Now I may teach you something, but it does not necessarily follow that I can teach you how to teach it. I may fill your brain with something, it does not necessarily show that I can teach you how to teach somebody else. It is not only necessary to make good teachers, but they must learn the art of teaching others how to teach. Do you grasp the idea? This is the work the ministry ought to be prepared to do and that the minister will do, and, when he is, more will be accomplished than has been in the past. I want your influence with theological seminaries along these lines. (Applause.)

THE CHAIRMAN: After the argument which you have heard from Dr. Schauffler on the International Lessons you will be prepared to hear further on that subject from one who, more than any other man, has had much to do with the establishment and the maintenance of that system of lessons. I have the pleasure now of presenting Mr. B. F. Jacobs, of Chicago.

ADDRESS OF MR. B. F. JACOBS

(Honorary Chairman of the Executive Committee of the International Sunday-School Convention).

MR. CHAIRMAN AND CHRISTIAN FRIENDS: For a moment I am almost unprepared to speak to you. I have been thinking a little of the first Sunday morning I spent in the city of Philadelphia, many years ago, when a man to whom I owe a great deal took me into a very quaint and unpretentious Sunday-school and said a few words and pointed me to a motto that was upon the walls of that school: "Occupy until I come." I have been thinking of that hour, the first hour I ever spent in this room, when that gentleman occupied the chair that is now occupied by your distinguished fellow-citizen, and when these galleries were crowded and every inch of standing-room was occupied and the flags of the country were draped from every gallery, and box, and we were holding the first meeting of the United States Christian Commission in this room. I am thinking of George H. Stuart (applause) and of the days of the war. I am thinking of one thing more: the quiet, the peace, that we now enjoy, and that has brought us together. I stood one Sunday morning on the Battlefield of Nashville, at the headquarters of the Fourth Corps, commanded by General Wood; the artillery was near by and was under the command of a brigadier-general from our own city. There was a lull and they were exchanging shots with the enemy that were quite near enough to be seen with the naked eye. It

was a beautiful morning in December. We gathered some soldiers together by singing the hymns from the Army Hymn-book that were then printed, and I think a congregation larger than this audience stood as close to the speaker (who was standing on a cracker box) as it was possible for men to stand. I asked them to remember the homes from whence they had come; to remember the battle that was so imminent, and that possibly that was our last Sunday morning together. I asked as many of them as were minded to kneel while a word of prayer was offered. I don't remember that there was an exception, and every man knelt upon that place and Brigadier-General Webster, himself a distinguished Episcopalian, gave a word to his aid-de-camp and to the major who commanded the battery: "Let the cannon cease firing a moment, for prayer." Amid the silence that ensued we had a word of prayer, and then, at a signal, the noise of the battle again began.

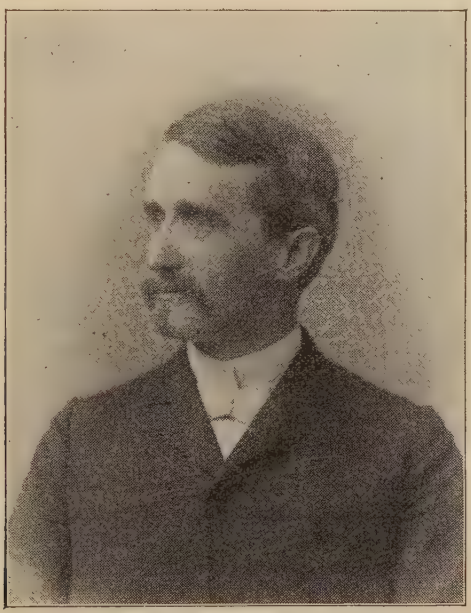
I cannot forget that, and it seems that the cannon have scarcely ceased firing yet, and that we are gathered for prayer in the hush of this hour, to look over the field that God has given us to occupy, to remember those who have gone before us, and the work they have done, and of the high resolve and determination for ourselves that we will try to emulate every example, and, if possible, exceed that which their efforts have produced.

I bow this afternoon with great reverence to the American Sunday-School Union when I remember that in this city it was instrumental in calling the First National Sunday-School Convention, or, at least, it was called by its representatives from various States to consider the work of the American Sunday-School Union in all parts of our land. I remember the Convention that followed, for it is part of our national history. During the past year the Department of the Census Bureau has issued its first pamphlet on Sunday-schools and their relation to the United States. I take off my hat in thanksgiving for that. And I remember that we owe these gentlemen of the Sunday-School Union a great debt of gratitude, and I am glad to pay it, personally, and to ask you to unite with me in remembering that.

In any field that is to be occupied we need to run out the lines and survey the field; it is worth something to know what kind of a farm you have, in order that you may know how to cultivate it. Some years ago a distinguished New Yorker went down into North Carolina and there he bought a site or plot of ground for a song—a parcel of ground of several thousand acres. I never heard a Vanderbilt sing a song, but I do know that he took up that worthless territory around Asheville and laid it out and made of it a magnificent place. He went to New York and secured one of the most distinguished men in the entire land and asked him what kind of a farm he had. One man examined it and said: "Mr. Vanderbilt, you have twenty-three different kinds of lumber on this farm," and that was important to know. I heard our brother, Dr. Foster, of Boston, say last

night that in one of the smaller New England States there were twenty-seven different denominations. That is all right, for we need to know what kind of timber we have. This gentleman said to Mr. Vanderbilt: "First of all, you need to clear that farm of all its encumbrances; it is a wilderness now." They gathered dead wood and fallen trees and they secured nearly enough from the wood alone to pay for the first year's care of that farm, and now they are going from all parts of the country to look at it. It is a necessity to know what we have, not only of the best, but the poorest, and sometimes it comes to pass that the last is first.

In Cleveland, Ohio, I was entertained by the Auditor of the Standard



REV. J. H. MCCULLAGH,
Superintendent of the Southern District.

Oil Co., and he asked me if I would like to go through the works. I told him I certainly would. He had me tagged in several ways in order that I would not get lost, and then said: "I will also go with you." I said: "Thank you; I shall be glad to have your society and protection." We went into one room and that was inexpressibly dirty. It had a greasy, dirty floor and seemed to be covered with some unmentionable, unnameable, unknowable compound—I know not what; it looked as if it were soft-soap, mingled with some New Jersey clay or sand, and the men in that room were sliding around on that floor, drawing some tubs filled with greasy stuff, a dirty looking oil oozing out at each corner, and they emptied the contents into tubs. I asked what they were doing, and was told that they were purifying

it. Then we went on where there were some beautiful white crystal pellets, and he asked me if I cared to taste one, which I did, and I must confess that it was not an unpleasant taste. I then said "What is it?" and received the answer "It is paraffin. For years we were trying to find out how to get rid of the refuse product. About 27 per cent. of the product of petroleum is useless, and so we first threw it into the river until the authorities prevented that, and then we undertook to burn it, and built a high brick wall in order that the flames might not be communicated to the adjoining buildings, but the danger was so great that we were compelled to stop that. We then hired chemists to analyze it and destroy it, and the result of their work was to produce paraffin from this refuse, and it is the most profitable thing that we have to sell, and we are now shipping it to Europe. Incidentally I may say that all that stuff you saw in the first room,—where the men were slipping around on the floor with their feet,—all that stuff forms the basis of all the gum that is chewed in the United States." Lest any of you should injure the manufacturers of gum, let me say to you before it goes into the shape of those beautiful white crystal pellets that I saw in the other room it goes through a refining process and is not at all unpalatable.

That is our Sunday-school problem, which we must solve. There is a great multitude of refuse in this country; we call them the refuse of society —the men and women and the boys and girls that we say are practically useless, and they are worse than useless. They are enemies to the very foundation on which the whole fabric rests and threaten to bring down the very pillars of the republic itself. In this pioneer work the American Sunday-School Union is going to the uttermost parts of our land, carrying the flag of the Sunday-school well into the places of absolute destitution, and your prayers and your money ought to go with them. This pioneer work and purse-work is absolutely indispensable. Whatever the cost the work which Dr. Schauffler has alluded to—the education of teachers—we must find these boys and catch them before we can educate them. Some Sunday-school teachers (not in Philadelphia, you know; but away out yonder) never begin to study their Sunday-school lesson until about Saturday. They think they can give a boy six days start and then catch him before the close of the seventh day, and they don't do it.

We must have teachers trained along the right lines. I will refer you to your own State of Penn-ylvania; no more magnificent progress has ever been made in any one year than has been made during the year 1898. I think your splendid progress has, perhaps, led the whole country. I take pleasure in reminding you that the work has got to be carried through all these counties, townships, and towns by co-operation. If you think that the agents of the American Sunday-School Union—if you could even get all our brother, Mr. Stevenson, asked for, so many with so much money

—is sufficient, I'll tell you that very often the fact that we have, personally, one of these workers leads us to shirk our own responsibility. We hear to-day of Christian men and women who profess his name in this work, who send out a pioneer and then fall back and let him alone on the field, and that ought to be treason.

I remember right well the first time I ever saw colored men go in battle on a picket-line; I remember that skirmish, and when in a few minutes later out of a cluster of woods with rifle-balls whizzing through the air there came along a stretcher bearing a white officer, accompanied by a colored man who was also wounded and groaning. I stepped up to him and said: "My friend, I don't think you are badly wounded." He said: "It is not me at all; I was not thinking of myself; my captain is wounded, and it is for him." I looked upon him and thought of that man that had forgotten himself, and applied it to this work: Do we care nothing about these pioneers? What do we care for Jesus Christ? I thank God for what you are doing in Philadelphia. You are becoming an inspiration to the whole country. In our own State convention we held up your pamphlet with its magnificent record and said: "Look at Philadelphia."

But what I wish to say is: how unwise we are if we go on strengthening our denominational lines and never stop to look what we can do for our weaker brethren. Where the help is needed, there the stronger should go. My last reference will be to expansion. Are you for expansion or for anti-expansion? Have you any faith left in our country? Our President has well said: "Destiny is duty," and I believe him. (Applause.) Ladies and gentlemen, I am not going to offer a resolution upon the Philippine question, but I am going to suggest to you, that America and England and the Queen, God bless her (applause) and her people, are more than our friends in this Sunday-school work. Part of our International Committee is over on that shore, and they are hand in hand with us; I have stood and talked with these English brothers and I have dined there with a princely man who was surrounded by men active in this work, and their sentiment was: "Tell us, what are you doing in America that you think they are doing better than we are in England?"

Wherever the flag of our country goes, and I will never say a word or do a thing to keep it back from any place on earth (applause), or, better still, wherever the flags of the two great nations go—the flag of our country and of England—God send the Bible, the missionary, and the Sunday-school. (Prolonged applause.)

The chairman then introduced the Rev. Henry Clay Trumbull, D.D. (Editor-in-Chief of The Sunday-School Times).

ADDRESS OF H. CLAY TRUMBULL, D.D.

It is a pleasure as well as a duty for me to respond, at this time, to a summons to bear testimony, out of my personal experiences, out of my special studies, and out of my profound convictions, to the surpassing value of the American Sunday-School Union, and of the idea and the agency for which it has so long stood, and still stands, in this community and in our extended and extending country. In my personal indebtedness to this agency and idea for very much of what I value or have been the means of accomplishing in every field of my proper toil, I am but a representative of a great multitude of American citizens and Christians. Therefore, I am glad to speak now for myself and for many others like me.

Sixty years ago I learned my first lessons of the Bible and its story out of the "Child's Scripture Question Book," a little volume with a picture and a story in question-and-answer form on every page, while I was a pupil in a Sunday-school. That little book, published by the Union, was a new thing of its kind, a pioneer in its field, a forerunner and an example of a legion of later published helps to popular Bible study of which former generations had no knowledge. That gave me a start in the idea that the Bible is a book for children to know about, and for children to enjoy; and for this I am grateful.

Fifty years ago I first began to teach in the Sunday-school, and then and later, in both the church Sunday-school and the city mission Sunday-school, I had help from the books and the papers and the large colored pictures of Scripture scenes, in the preparation of which this Society was in advance of other organizations, at least in this country. By these helps I learned how truly and surely children could be interested in the Bible, while at the same time they were being instructed. For this also I am grateful.

Forty years ago I first became aware of the religious destitution and needs of back-country districts and scattered rural communities—not in the extreme West and South, but in the heart of favored New England, where I then resided. This need, to which Governor Rollins, of New Hampshire, recently called attention in his Fast-day proclamation, had grown out of the changes in population from the hill-towns to the valleys and along the streams to which manufacturing interests and railway lines had attracted settlement. This need was to be met not by more pulpits with stronger men in them, but by neighborhood Sunday-schools into which children could be brought and taught almost at their own doors. The hopeful call must be, not to the careless ones, old and young, "Come ye from all the world, to hear the gospel;" but to living and loving disciples, "Go ye out to all the needy ones and teach them the gospel." This was the hope at that time in that region as now in many another.

Our Connecticut Christian workers were aroused in view of the unmistakable need disclosed by a Sunday-school canvass of the rural districts of that State. It was then that the American Sunday-School Union came forward and expressed its readiness to sustain Sunday-school missionary work in Connecticut, under the oversight of the Sunday-school workers of all denominations in the State. By this

arrangement I was appointed the missionary for Connecticut of this Society; and for years after this I was at work in that field and beyond it, organizing new Sunday-schools and aiding existing ones in country and village and city, and becoming acquainted with the need and the value of this work by personal observation in its field, from Maine to California, and from Minnesota to Florida.

And now in view of these experiences, and of my special historical studies since then, I desire to speak with emphasis and earnestness of our indebtedness in this country to the idea and the agency represented by this Society, for most of what we have in our peculiar civilization, and of our social, moral, and religious prosperity among the nations of the earth.

Toward the close of the eighteenth century family and social life were at a low ebb, and religion seemed in a sad decline, in both Great Britain and the United

REV. ADDISON P. FOSTER, D.D.,
District Secretary for New England.

States. At this close of the nineteenth century family and social life, and religion in all its interests, are at a higher point than ever before. For this glad change the agency of the Sunday-school is to be recognized as a potent factor beyond any other one agency, not even excepting the family, the pulpit, or the press. For this fact, which the records of history leave no room to doubt, we have reason to be profoundly grateful to Almighty God. We have no right to ignore or undervalue the truth, as history and its lessons disclose it to us.

With all the various nationalities, and the multiplied phases of religion and of irreligion represented in the horde of new-comers to our land, from the older countries of Europe, Asia, and Africa; swarming as they swarm to our shores, and packing more closely our closely packed cities, and moving out on our borders with the advancing wave of population, there would be small prospect or hope of winning to Christianity every new neighborhood thus formed, through pulpit efforts in

behalf of non-church-going parents, in godless households, or through the printed page addressed to those who either cannot or will not read what is designed for their benefit. The one feasible, the one hopeful way is by winning the children, and those who would be with the children, and as the children, in an undenominational neighborhood Sunday-school. From this beginning there comes a readiness and a desire for other agencies, and then the field is ripe for a missionary preacher of one denomination or another. A congregation is gathered, a church or churches follow in due order.

In this way our country has been saved thus far. In this method is still our hope. It is a popular phrase, that "the Sunday-school is the child of the church," but it may be more truly said that in this country, and in this century, the local churches are the children of the Sunday-school, in the sense that "the child is father of the man." As a rule, in both the older States and the newer Territories, a new church is formed on the basis of an existing or freshly started Sunday-school; and but for that Sunday-school that church would have no existence or hope of growth. This is the rule and order of our American Christian civilization; and for this idea and method the American Sunday-School Union and its immediate predecessors have stood for now more than a century, and now stands firm in its vigorous age.

Thirty-three years ago I stood in this very place at a notable anniversary gathering of the great Society for which I am glad to say these hearty words here to-day. The presiding officer on that occasion was Chief Justice Chase, of the Supreme Court of the United States. On this stage, near where I now stand, sat Major-General George G. Meade, Commander of the Army of the Potomac, in the then just ended Civil War. The missionary speakers of the occasion were B. W. Chidlaw, of Ohio; John McCullagh, of Kentucky; and Stephen Paxson, of Illinois; while I represented the New England field. Of all those whom I name I am the only survivor. One of the veterans who has passed on before was an illustration of the work of this Society and its grand possibilities, of which I wish to remind you in concluding these words.

Stephen Paxson when about thirty years old moved from Alabama into Illinois when it was still a Territory, and largely unsettled. Up to this time he had had but little mental or religious training. All by himself he had learned to spell out words so as to read passably well in a newspaper. With great fondness for music, he was in the habit of playing the fiddle for neighborhood dances in the region about his log-cabin home. But for a pioneer Sunday-school organized by a missionary of this Society, this might have been the limit of Stephen Paxson's active usefulness in the community.

That Sunday-school was started in the public school-house near him. His daughter was a pupil in it. She urged his attendance with her, and secured it through telling of the sweet singing they had there. Child-loving and child-like Stephen Paxson in that Sunday-school received the kingdom of God as a little child. Full of love for his newly found Master, and the agency which had brought him to the knowledge of Jesus, he went out into the neighboring districts and started other Sunday-schools of like character. Then he was secured as a missionary

of this Society. In that work he persevered until he had organized more than fifteen hundred Sunday-schools, into which were gathered more than seventy thousand pupils and their teachers.

On the beginning of these pioneer neighborhood Sunday-schools, churches of various denominations were founded, until, on a moral map of the country covered by him, his course could be tracked as in a blaze of spiritual light and warmth. His children and his grandchildren came to be workers with him in his chosen field, and some of them are still continuing his labors, as indeed are multitudes of others whom he brought into Christian service, or whom he directed into new and more efficient service.

A promise of the latter times is, that "a little child shall lead them." In this instance, little Belle Paxson, of Illinois, led her father into a mission-school, and seventy thousand others followed them. And this is but a single instance of the good work done by the Society in our own land in our generation. Let us thank God that such a mission is being carried forward in this way, and let us pray earnestly for his continued blessing on this work and this Society.

The chairman next introduced Rev. Dr. E. K. Bell, of Mansfield, Ohio (of the Lutheran Church).

ADDRESS BY REV. EZRA K. BELL, D.D.

(of the Lutheran Church).

The problem of evangelization becomes more complex as the world's civilization advances. A hundred years ago the work of evangelization in America was much simpler than it is to-day. Great distances, indeed, then separated communities, and with the stage-coach and the missionary on horseback, the work had peculiar difficulties. But the Gospel preacher followed the track of immigration, and the people, with few diversions and simple habits, heard the good tidings gladly. Social life was very simple, for accumulation of wealth had not produced a complexity of labor disquietude and social unrest. When the American Sunday-School Union began its work, our country had no great cities. The people were then chiefly a rural population, with here and there a town of from one to ten thousand inhabitants. Sunday-school work was in its infancy. The young were largely without books and papers of a religious character. The parents from older settlements had enjoyed religious privileges, but their children were without opportunity until the church and Sunday-school came to them. The American Sunday-School Union did a work far-reaching and beneficent. It sent agents to all quarters, gathered the children together and instructed them, thus preparing the way for the planting of the church of the living God. Who would undertake to estimate the value of the organization of one hundred thousand Sunday-schools in waste and neglected places, during the making of a nation in which every man was to be a sovereign, every citizen a ruler. The splendid work done by this Society,

supplementing the work of the church, did much to preserve the country from that disaster which always follows in the track of cumulative irreligion and unenlightened conscience. The years of nation-making were periods when the church was tasked to her utmost, and when religious denominations with meagre resources and limited membership needed every possible supplemental force to aid in evangelizing the thousands of churchless communities throughout the land.

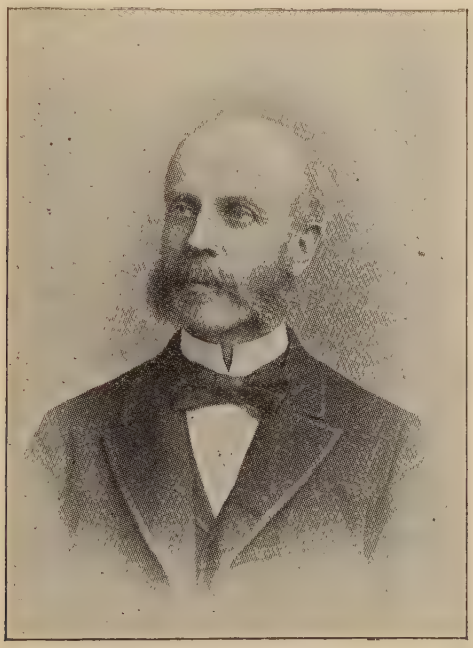
Conditions have changed the religious outlook, and the problems that confront us are vastly different at the close of the century from what they were in its beginning, or what they were thirty years ago. The church has become more and more powerful. The denominations count their members by millions, but, with all the wealth and working forces of the churches, Home Missionary Societies are burdened with debt, and with appeals for help from needy districts, that must be denied. The country has become so vast, and the population has increased so rapidly, that the close of the century finds the work of evangelization not only more complex, but more intense than ever before. The church is much like the disciples, when, with their few loaves and fishes, and with five thousand men to feed, they looked up into the face of the Master and said: "Lord, what are these among so many?"

Several problems in evangelization have been made particularly prominent during the past few months.

The first is that of the decline of Christianity in many rural districts. The Governor of one of the oldest States has appealed to the people of his commonwealth to rescue portions of the country "from moral, mental, and religious decay." His statement is: "There are towns where no church bell sounds forth its solemn call, from January to January: there are villages where children grow to manhood unchristened: there are communities where the dead are laid away without the benison of the name of Christ, and where marriages are only solemnized by justices of the peace. I find our farming population falling away from the old faith, and our young people growing up without religion." The *Boston Herald* sent out inquiries to a large number of ministers and prominent laymen in New Hampshire in regard to the proclamation, and in its issue of April 1st it reprinted the replies, all substantially agreeing with the statement. Those watchmen on the towers of Zion, the editors of the great religious newspapers, have taken up the matter, and the consensus of opinion is that in many other States there are conditions quite as grave as those reported of New Hampshire. During the past twenty-five years the church has been concentrating her energies in the rapidly growing cities, making heroic efforts to save the urban population from moral and spiritual decay, in localities where results are more promising and conditions more inviting. The American Sunday-School Union never had a more urgent call than that which comes from the neglected districts in the country to-day. And the cities, where wealth and intelligence have concentrated, must be aroused to the peril of their own situation, for, with the decline of Christianity in the country, its decline in the city is assured. For the city, after all, is but the country that came to town yesterday. The wealth of our cities must be stirred to a sense of responsibility in behalf of the impoverished country districts, and millions if necessary should be

placed at the disposal of such agencies as the American Sunday-School Union, which, with both experience and equipment, are fitted to vigorously prosecute the work of evangelization. Gather the children into Sunday-schools and teach them the pure Word of God, supply them also with sweet and healthful literature, and in a few years they will organize congregations, build churches, and put on the life of the gospel.

The other problem, which is always with us, and which by recent events has become specially prominent, is the condition of the freedmen of the South. In many of the black districts, crime most horrible, almost unknown in other lands, seems to be on the increase. Ignorant black men are not deterred even by the



E. P. BANCROFT,
District Secretary for New York.

death penalty from the committal of nameless crimes, and the horrible lynchings by hanging, burning, and mutilation most barbarous, and which shook the civilized world, afford no check to what has become an epidemic of horror upon horrors. Churches are doing good work, industrial schools are accomplishing something for the better classes, but a better state of things will not appear until the black children are gathered into Sunday-schools, and the Word of God put into their hearts.

We hear a great deal from judges and police reports about the heredity of crime. The inference is forced again and again upon the public that the child of every criminal is born with inherited criminal instincts, which it is unable to suppress. An authority on this subject however recently declared that "The testimony of the most advanced criminologists, combined with statistics, is against the deduction.

The instances of children of criminal parentage developing into good citizens, when removed from criminal environment at a proper age and placed under elevating influences, are too numerous to support any inflexible theories regarding the "heredity of crime."

The doctrine of hereditary crime has given way to the doctrine of environment. It has been found that if children of criminals are taken from degrading associations at the right age and placed in an uplifting environment under a proper system of moral training and education, they may be developed into useful members of society. Criminality is a matter of training and association, not of birth.

On the west coast of Africa where the negro is sunk to the lowest depths of depravity, so low that no word for cleanness or purity is found in his language, his little children when taught the Word of God grow up to be noble specimens of Christian manhood and womanhood. Missionaries of long service there tell us that while a negro man or woman scarcely ever can be changed, the children of the basest of them, if placed in the Mission-schools, develop a type of life as different from that of their parents as night from day.

Too long has American Christianity been neglecting the black children of the South. If the means were placed in the hands of the American Sunday-School Union, to enable it to vigorously prosecute its work among the negro children, preparing the way for the church to nurture them, within ten years the crimes of rape and murder, the crimes of lynching by burning and mutilation, would practically cease. And there is no other remedy. The old blacks can be helped some, the work of evangelization must not cease among them, but the regeneration and rehabilitating of the race can only be accomplished by getting the word of God into the hearts of the children, by putting the gospel where the Holy Spirit can work before the flesh and the devil have pre-empted his occupancy.

Nearly all the denominations are doing some work among the freedmen, but they are not doing one-fourth of the work necessary if the black race is to be redeemed and atonement made for a nation's guilt, in twice enslaving the negro in a free land. What the churches need in their work among the negroes is the pioneer and co-operative work of just such a religious force as the American Sunday-School Union could be, if the wealth that is cankering the hearts of so many rich men and women were used for the salvation of the millions of black children of the South.

The expansion of our territory has still further increased the opportunities and responsibilities of American Christianity. Within the past year ten millions of people under the pall of superstition and ignorance have been added to our population. Whatever our views of territorial expansion may be, assuredly as Christians, commanded to preach the gospel to the whole creation, we have thrust upon us new opportunity and responsibility of tremendous significance. The question, "What are we going to do with them?" should have but one answer, namely: We are going to teach their children the Word of God, and thus train them for the best citizenship. The victories at Manila and Santiago are not worth the cost, they make but another page of war barbarities, if this Christian nation does not give the children of the Philippines and Cuba the Word of God.

The entire machinery of the church needs revision along the lines of Christian nurture, religious teaching and training of the children. I have nothing to say here against revivals of religion or against great and special efforts to save the masses, who are living without God and without hope in the world. I suppose the Church Militant will always need revivals, but is it not a fact that the churches have so emphasized special revival efforts to reach adults that the nurture of the children has too often been overlooked? Religious papers, giving items of news from the churches, almost invariably emphasize the intelligence, when persons are received into membership, that they are men and women or heads of families. If children are received, special mention is rarely made, as if the addition of men and women was so much more important than the addition of children.

The Reformers and fathers of Protestantism thought otherwise. They put great stress on the Christian nurture of the children. The Anglican Church laid great stress upon the catechization, and the Presbyterian and Congregational Churches were very persistent in teaching the children the Bible and Shorter Catechism. Luther no sooner broke with Rome than he began to turn his attention to the children. He prepared a catechism, from which the children were to be taught the Commandments, the Apostles' Creed, the Lord's Prayer, and the significance of the sacraments. In a convention of Lutherans in this country in 1760 the chief topic under consideration was the answer to the question, "What is the best method of conducting *Kinderlehre?*" It was there resolved that education is closely connected with religion, and with worship in the family and the congregation. The Holy Scripture is the centre of education. It was further resolved that the children should not be taught spelling and reading from the Testament or Bible, especially if they were scolded or punished in learning, because this occasioned aversion and contempt toward the Holy Word of God. Care must be taken that the Bible is presented to the children as the highest treasure and most precious gem, and so regarded and used that it tastes like sugar and honey to them. Above all, the youth should be the objects of most diligent labor. So the fathers thought.

That the followers of the great Reformer have not altogether departed from the principles of their leader may be inferred from the following item, which is taken from a recent issue of a Lutheran Church paper: "The New York pastors are vieing with each other in the religious instruction given to children, especially catechumens. It is a healthy competition. Some have graded week-day schools in hours not occupied by the public schools; others have junior catechetical classes; still others have a two-year catechumenate instead of the old one-year system; all are introducing more persistent method and thoroughness. The metropolis is waking up to the dangers for our nation in the growing religious ignorance of the generations as they come on.

"America must speedily provide thorough religious instruction for the children, if she is not to provide the world and history with the spectacle of another republic rotted to the core. The amazing corruption, political and social, in great centres of population, the frequent tales of lynching, the disregard and irreverence before authority and law everywhere, tell the tale plainly. We are beginning to reap the wind; God save us from the whirlwind. The great hope is in the children and their

religious education. There never will be true reverence for authority and law, nor regard for morality of any kind, unless there be first well laid the enduring religious foundation."

Pastors and evangelists are complaining that the revival method is losing its power. And why is the revival losing power? May it not be because multitudes of children have been growing up without having been taught the Scripture; millions without knowledge of either Bible or catechism. If Christianity is to be permanent among us, if ours is to remain a Christian nation, if the country that has lapsed, if the city that is imperiled, are to be saved, there must be a mighty revival of interest in the teaching, training, and indoctrinating of the children in the truths of God's Word. Let the American Sunday-School Union sound the bugle call for a forward movement, in what the Germans call *Kinderlehre*, and what we Americans call Christian nurture of the children. Let the watchword of the twentieth century be, the children for Christ. Teach the children the Word of God. Put into their hands the Holy Book, and into their hearts infallible truth. There is no lovelier service—no more blessed or successful work. It is the most approved evangelism.

THE CHAIRMAN: I have the pleasure of presenting to you the Rev. William D. Smiley, D.D., who is the representative of the United Presbyterian Church, which is in session at its General Assembly in this city at this time.

ADDRESS OF REV. WILLIAM D. SMILEY, D.D.

Dr. Smiley spoke in substance as follows:

MR. CHAIRMAN AND MEMBERS OF THE AMERICAN SUNDAY-SCHOOL UNION: I come to present to you the greetings of a Church and Publication Society engaged in Sabbath-school work that does not trace its history back in its present organization much more than half as far as you do your own, but we have in our veins as our heritage from the past the blood of the Covenanters and Seceders of Scotland that were willing to sacrifice their lives in their devotion to the Church of Jesus Christ. When we learn of the work that you have done in the past three-quarters of a century, especially in promoting religious instruction through the entire population, we can, from our hearts, bid Godspeed to you in your work of planting the seed of the gospel truth in the virgin soil of the young American hearts in forming and molding the destinies of the nation in harmony with the law of Him who said: "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

As an illustration to show what can be done even with the present generation, and with those who have had the least possible influence for good in the past, an incident came to my attention the other day which, better than any logical argument, can show the blessed influence of this work.

It is pertinent to the present occasion, especially, as I understand that this society is doing work, not merely upon American shores, but also in foreign lands.

A young woman was teaching in an orphan-school in a distant Western city: she had a sister who was a Missionary in India. During the hard times that had prevailed in the past few years the support of this orphanage had run down until it was necessary to deny the children butter for their bread upon the table. This young lady wrote the story of their privations to her sister in India, who in turn read the letter to the children in her school. The result of it was that these children in far-off India were so moved with pity and compassion for the poor of this country

W. L. De Groff,
Superintendent of the Rocky Mountain District.

that they insisted that they must make an offering and send their gifts home to help to provide comforts for the children of America; and so they did that, bringing in their offerings, which cost them days of labor, and through their teacher sent it home to this country. Who is there that will believe that anything but the sympathy and influence of the gospel of Jesus Christ could have produced that sort of sympathy in far-off India for suffering in this land?

Just one word more. I think there is a work for this Union. What we need to do is to secure better Bible knowledge, and more instruction of the adult population of our churches. I think the Sabbath-school work,

at least as far as I am acquainted with it, needs to do more Bible work; while it is doing a great work among our members in the church by the knowledge of the Old Book, many are brought into the church that are not acquainted with its broad and enlarging influence of truth. By the influence of just such work as has been done here to enlarge the power of the Word of God and to engrave it on the hearts of the children the church will grow in the United States. So it is with sincerity and from the heart that we greet you, as a denomination, and as those who are joined with you in the same work. As long as there are eleven millions of children, as we are told here to-day, that are still outside of the reach of any Sunday-school influence, certainly there is no occasion for any jealousy among Christians of any denomination, and we bid you Godspeed in the great work in which you, with us, are engaged in endeavoring to elevate and uplift the character of American citizenship.

THE CHAIRMAN: The first President of this Union was the Hon. Alexander Henry, and on this platform is his great-grandson, who will bring to us a word of greeting from another organization which he represents; I have great pleasure in introducing Rev. Alexander Henry.

ADDRESS OF REV. ALEXANDER HENRY.

Mr. Henry said in substance:

MY FRIENDS AND MEMBERS OF THE AMERICAN SUNDAY-SCHOOL UNION: It gives me great pleasure to bring to you the greeting of the Sunday-School Convention. At a meeting of the Executive Committee a resolution was passed extending to the Sunday-School Union the cordial congratulations of the Executive Committee (of the International Sunday-School Convention) upon the completion of seventy-five years of such honorable service and work for the Master, expressing our appreciation for the work that has been done during the past years and our prayer that God's continued blessing may rest upon the American Sunday-School Union in its future work. Certainly the International Convention appreciates the work of the American Sunday-School Union. We realize that we are working for the Master and for his cause; we say, also, that the first National Sunday-School Convention called in this country was called by the American Sunday-School Union, and out of this grew the grand International Conventions held every three years and the other conventions held throughout the land.

After alluding to the friendly co-operation of the American Sunday-School Union with the Convention workers, he concluded: How are we to reach the boys and girls? In many instances they do not have any religious

training in the home, so they must be regained by the Sunday-school. As we think of this we should be filled with new earnestness, and, having taken up this work, we shall help the Sunday-School Union and the International Convention and see to it that the work is carried forward, and in doing this we are helping on the kingdom of our Lord Jesus Christ and hastening the day when he shall reign over all the earth. (Applause.)

PROGRAM.

THURSDAY EVENING, MAY 25TH,
at 8 o'clock.

OPENING ANTHEM, *"Glorious is Thy Name"*.....Choir.
ADDRESS BY THE PRESIDENT.....Mr. Morris K. Jesup.
PRAYER.....Rev. J. M. Crowell, D.D.
HYMN, *"All Hail the Power of Jesus' Name"*..Choir and Audience.
ADDRESS.....Mr. William E. Dodge.
HYMN, *"We March to Victory"*.....Choir.
ADDRESS.....Mr. F. G. Ensign.
HYMN, *"Our Country's Voice is Pleading"*....Choir and Audience.
ADDRESS.....Rev. W. R. King.
ANTHEM, *"And He Showed Me a Pure River"*.....Choir.
ADDRESS.....Rev. Newell Dwight Hillis, D.D.
HYMN, *"Onward, Christian Soldiers"*.....Choir and Audience.
ADDRESS.....Rev. Henry Varley.
HYMN, *"My Country 'Tis of Thee," Closing with Doxology,*
Choir and Audience.
BENEDICTION.....Rev. Isaac Emory.

Mr. Morris K. Jesup, President, called the meeting to order, announcing that Rev. J. M. Crowell, D.D., would ask a blessing on the meeting.

Rev. J. M. Crowell, D.D., Secretary of Missions of the Union, offered prayer.

THE CHAIRMAN: I will now ask Mr. Clarkson Clothier, the efficient Chairman of the Committee, which has arranged these meetings, to make a few statements to you.

ADDRESS OF MR. CLARKSON CLOTHIER.

LADIES AND GENTLEMEN: In obedience to the call of the chairman, I come forward to make an announcement. In order that the program may

be completed within a reasonable time, it has been found necessary by the Committee on Arrangements to allot to each speaker a certain time in which to deliver his address. If, therefore, it may be queried why these speakers, each of whom would be able to instruct and to interest us for a whole evening, make but brief addresses, I would say that it is because of the action of the committee, and upon their shoulders rests the entire responsibility.

The American Sunday-School Union is an undenominational—I may say it is an interdenominational—organization. Its missionaries penetrate to the far regions of our country beyond any church influence, and their Sunday-schools on the prairies and among the mountains are established without reference to denomination, and, when these schools attain sufficient strength, churches are organized of such denomination as may be preferred by the members. Hence you can see that the American Sunday-School Union is of great aid in establishing churches for the different denominations that rally under the banner of our Lord and Saviour Jesus Christ. It is, therefore, to be expected that this Union would have the good will and influence of all these denominational organizations, and I am glad to be able to report that we have received letters of congratulations and cordial greetings from the following organizations:—

The International Sunday-School Executive Committee.

The Sunday-School Department of the Methodist Church, Canada.

The First Reformed Church of New Brunswick, N. J.

The American Bible Society, New York.

The Congregational Sunday-School and Publishing Society.

The American Baptist Publication Society.

The Board of Publication and Sabbath-School Work of the Presbyterian Church.

The Methodist Book Concern, New York City.

The Committee of Publication of the Southern Presbyterian Church.

South Dakota Congregational Association.

Washington State Sunday-School Association.

Brooklyn Sunday-Schools (in parade, 90,000).

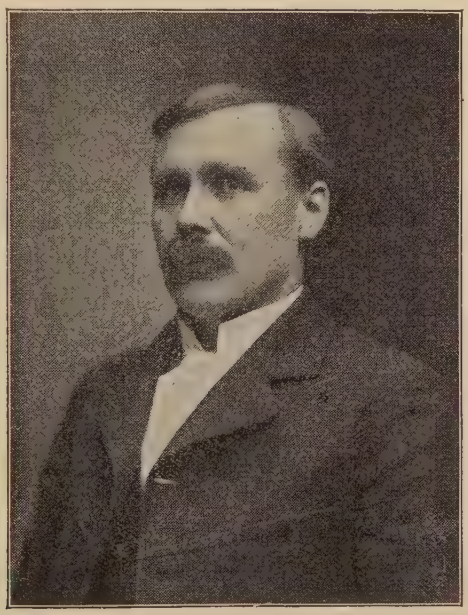
General Assembly of the Presbyterian Church, North.

It would be interesting if these letters could be read, but time will not permit. They will, however, be published in the official report of this Seventy-fifth Anniversary. (See Appendix.)

(Mr. Clothier read a number of communications, including one from Mr. Moody and President William McKinley. Referring to Mr. Moody's letter, Mr. Clothier said: "It was our hope, I may say our expectation, that our great Evangelist would be with us on this occasion, but I regret to say that our hopes were not fulfilled.")

ADDRESS BY MR. MORRIS K. JESUP.

FRIENDS OF THE AMERICAN SUNDAY-SCHOOL UNION AND LADIES AND GENTLEMEN: My address to you this evening will be in but a few words, and these few words will be to thank you on behalf of this Union for this magnificent reception to-night. It cheers our hearts, it cheers the hearts of these workers, some of whom are on the stage, who are giving their lives, their time, their energy, and making sacrifices on the plains of the West and of the South in order to gather the children of this great country into Sunday-school. You don't know how their hearts are cheered to see



W. A. HILLIS,
Superintendent of the Central District.

this magnificent demonstration, and to know, to use a common phrase, that they are "backed up" by such a healthy sentiment at the East as you present to-night. Little do you know—little do I know—of the sacrifies that these good men are making out on the plains of the West and of the South; of their privations, their poverty and all that they do in the service of the Blessed Master, that His name may be carried to those who otherwise, perhaps, would not hear of the name of Jesus. Now, I am going to give way in the few words that I expected to say to you to-night, and give my place to my honored and dear friend, the Reverend Theodore L. Cuyler, of Brooklyn. He was put down on the program for an address this afternoon, but by some unavoidable mistake he was not present, thinking it was to-

night, and in the program for to-night that is in your hands you will see that his name is not on it, but we cannot allow our dear friend to come here and be crowded out; he must speak to you; he is a veteran in the cause; the Sunday-school has always been dear to his heart, and his voice and his name have proclaimed the beneficent results of the Sunday-school throughout this land and throughout Europe. I know that you will give him a hearty welcome and I know that you will be thankful that you are not to hear any further from me, but that you are to hear Dr. Cuyler in my place. (Applause.)

ADDRESS OF REV. THEODORE CUYLER, D.D.

"My Country, 'Tis of Thee." That is the music to which the American Sunday-School Union has been marching for seventy and five years. (Applause.) "American" heads its name; it is American in every fiber of its being and in every purpose of its glorious career. (Applause.)

What do you mean nowadays by the name American? Well, to my mind, it means the United States. The United States is bounded on the East by Plymouth Rock, on the West by the Golden Gate; the United States, cradled in yonder sacred Independence Hall; the United States, the land of Washington and of Lincoln; the land that bears the ashes of our Fathers and the hopes of our children. I will not speak to-night about anything out in the salt water, where Uncle Sam. is trying to play policeman in Cuba and the Philippines, but I will say this: If we are going to send those people politics, let us see to it that it is clean politics (applause), and if you are going to send them religion, let us see to it that we have enough for home consumption and foreign exportation. (Applause.) What is the American Sunday-School Union, and what has it done for the United States during the years that have gone? We bear the account to heaven; their supreme work is this: this Union deals with the foundation of a life; trains the children to become citizens in Christ; deals with the foundation of society and reaches down to the humblest stratum of the masses. While our country has been advancing from the seaboard on and out westward, the Union has kept at the front, laying the foundations of school, church, Christian home, and commonwealth. I think I do not say too much when I say to-night that this Union has furnished to this country a body of men that deserve to be ranked as our national heroes. During this war, military and naval reputations have been made and have loomed up large. The heroes of the Sunday-School Union are heroes of peace; their only weapon is the sword of the Spirit, which is the Word of God. The bulwarks they help to build are more impregnable than any army that was ever mustered or any ironclad navies that ever floated. On this historic night I wish I had time to introduce to you some of these heroes—heroic missionaries that

have done the work of this Union and wrought such priceless benefits upon our beloved land. I would like to summon from the realms of glory that typical representative Sunday-school missionary, grand old Benjamin Chidlaw. (Applause.) Put your eye on him—put your eye on him: a boy in an Ohio log cabin that could not afford even glass in the windows. The boy learns to write on paper he has bought by selling raccoon-skins; starts out and foots it forty miles to Granville, to get his teaching, and then starts on foot a hundred and twenty miles farther to a Buckeye college, and, good friends, for the training, for the magnificent work God had in store for him, that is a far better discipline than to have swung in the hammock of a luxurious university. I tell you, when Almighty God wants to train a pioneer for Christian work like Chidlaw, or train a pilot for a nation's tempests, like Abraham Lincoln, He cradles them on the rock. (Applause.)

I might put to-night alongside of Benjamin Chidlaw that kindred spirit so familiar to many of you—Stephen Paxson. Many of you remember Paxson's racy stories, when he would come back from the frontier; he would tell us of his frontier work out in the West and down in the Southwest. I remember how he told us once that he came upon a log cabin on the frontier and said to the woman who was there: "Have you got any children?" She responded: "Oh, yes, lots of them." "Where are they?" "Out in the bush, with their father." He then asked: "How do you bring up your children?" "Oh!" she said, "every Saturday night he brings them up, and I washes and combs them." Now, just such material, so unpromising as this, is the kind that our Chidlaws and Paxsons transform. It is just that rude, rough material in which the sturdy early church-members all through that mighty West and Southwest found a field; in fact, if you could put your finger to-night on the churches that have sprung out of the Sunday-schools planted by Chidlaw and Paxson, I verily believe they would outnumber all the churches in your beautiful city of Philadelphia. Their dead hands to-night are ringing church-bells over the Western prairies, through the defiles of the Rocky Mountains, until the silvery music is lost in the murmurs of the Pacific Seas. (Applause.) The grandest thing about the missionaries of this noble Union—the grandest thing they have done—has been to supply to this nation what is the very salt of its salvation, and that is a Bible conscience—a Bible conscience. We need it and shall need it in these days when we are confronting some great problems and perils to which we cannot shut our eyes; I tell you, yonder, over that Southern sky, we detect the murky clouds of the race problem, and the only solution to that great question is a Bible conscience, that shall educate and elevate the weaker class —a Bible conscience that shall make the stronger class just and generous. (Applause.)

Then there is the tremendous problem of our cities; why, the cities govern the nation. The problem is: shall God reign or shall the Devil

govern our cities? For that comes the Bible conscience, such as this noble Union aims to produce, the Bible reaching deepest down to the masses by mission-schools and every possible effort seeking to bring them up to their responsibility and to their duties.

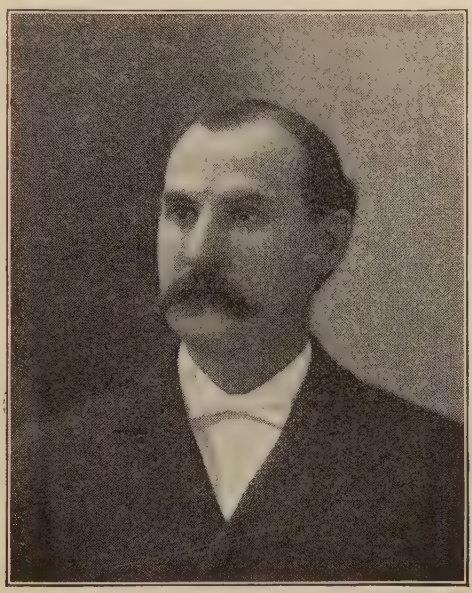
Then, too, our land is cursed with hundreds of thousands of dram-shops, every one of them a trap-door to hell. A Bible conscience must be aroused to antagonize and suppress this evil, as back of it lie the destructive effects of the drinking habit. That is one of the supremest duties of our Sunday-school workers, so as to instruct the children and save them from the peril of the intoxicating cup. If time permitted I would like to specify their perils, but there are other problems.

Mr. President and brethren, I am inclined to think this nation is getting dangerously rich. Mr. Gladstone, in the last talk I had with him, uttered some very tender sound truths in that direction. With our riches, instead of bringing happiness, there would follow jealousy among the poor and the outcast masses. There must be a Bible conscience in the use of wealth, and the Bible must be made the elevator of those farthest down in the scale. You will observe that I have used and repeated the phrase Bible conscience; Bible conscience is the supremest gift of this glorious society to our American people. Why, when Robert Raikes set up the first Sunday-school he had only one book, and they called it a Bible school. I remember that in all the tens of thousands of schools in America there may be one book for children, not which taught something about the Bible; not alone that, but taught the book so the contents of the book lodged in their memory, pressed on their hearts and conscience that every one of them may become saturated with God's glorious word.

Let me speak very frankly before I sit down. These are times when our Sunday-schools and pulpits have to stand like adamant for the book upon which a reckless revolutionary assault is made that has somewhat shaken the popular faith in the integrity and authority of God's Holy message, so that some people are puzzled to know whether it be a collection of myths and legends and lessons from oriental religion, or whether it is, indeed, the immutable, infallible message of the Almighty to you and me, his children, and I can tell you if that light grows dim, if that light is extinguished, our beloved land would be, as John Milton said: "Under a pitchy cloud of infernal darkness."

Perhaps some one here will say: Ah! we think we detect in you that you are afflicted with that same touch of pessimism that may overtake a man that is two years older than the American Sunday-School Union. No, no; a thousand times no! If I am not blind enough to be an optimist, I thank God I am not a blear-eyed pessimist. For, if I cannot shut my eyes to duties, dangers, and difficulties, yet I thank God I am an inveterate hoper. God reigns—God reigns, even if the devil is trying to. And so, to-night, as

I leave, methinks the genius of American freedom presents herself before this immense assemblage, clad in a raiment of living light and wearing on her brow a flashing diamond—the diamond this society has placed there as a mark of its five and seventy years of service. That genius of our country, as she comes forward to-night, lays her thanks at your feet, beloved president, and at the feet of your co-workers,—thanks that the Sunday-School Union has shown its strength. That genius of American freedom tells us to-night that yonder Independence Hall, that was her cradle, never—NEVER will be her sarcophagus. She tells you that the rock-ribbed Alleghenies were never pyred for her monument, and she tells us that our glorious old



REV. W. R. KING,
Superintendent of the Southwestern District.

banner, the stripes and stars, never, *never*, NEVER will be her winding-sheet. Then she says: Hallelujah, hallelujah, the Lord God of America reigneth!

THE CHAIRMAN: It gives me great pleasure as a New Yorker to be able to introduce to-night to this representative Philadelphia audience one of my oldest and dearest and best friends, and one whom New York always delights to honor, and whose name is a household word throughout this great land. I have great pleasure in introducing the Hon. William E. Dodge.

ADDRESS OF HON. WILLIAM E. DODGE.

Mr. President, Ladies, and Gentlemen: What shall he say who comes after the king? I am heartily glad that a hymn came after the eloquent words of our big-hearted and grand old friend who has just spoken to you. It has been my misfortune not to have been able to attend the previous meetings of the wonderful series of this anniversary, but in all the reports of these proceedings there has been an atmosphere of devout thankfulness for the past and of splendid hope for the future. Certainly the history of the work of this organization deserves just such a recognition as you have so royally and grandly given to it. In the admirable account of the early life of the Sunday-School Union which has been circulated in this meeting[1] I find that at the beginning seventy-five years ago, it was closely allied to the two similar organizations which existed before, so that it is really one continuous whole, running back, away back, to the very beginning of the history of this country.

What was this country then? A fringe of population along the Atlantic sea-board of the colonies almost entirely failing in understanding each other, the primitive modes of conveyance making it difficult to get from one part to the other; not consolidated, not fully understanding the splendid future before it, and waiting for the providence which has led it so wonderfully ever since. Very shortly after the beginning of our country's life hearty pioneers, splendid fellows, the very pick of our Eastern population, began to press into the wilderness and to make homes for themselves. They plunged into the forest, they cut down great trees, they ran risks from the Indians and from wild beasts, and they fought splendidly to make homes and a new civilization in the wilderness; and that process went on, and they made a strong vigorous onslaught on the interior of the country until they reached the Alleghenies, and crossed them and went down the Ohio and around the great lakes, and crossed the Mississippi and the plains to the foot-hills of the Rocky Mountains; they passed through its defiles until they came to the Western Sea, where the three great Western States, which have so much meaning for the future, lie against the Pacific Ocean now. In all this hardy life, fighting for home and for children and for the future, the Sunday-School Union was a most magnificent helpful agency of practical good sense in its work of preaching with courage and ability, and earnest consecration of its workers—one of the things we cannot understand the value of now. These hardy pioneers working so vigorously to make homes for themselves and their children, tired out with the work of the day and the watchfulness of the night, had but little time to care for other things. School-houses were carefully built, and the traditions and

[1] "Origin and Work of the American Sunday-School Union," by Edwin W. Rice, D.D.

religious questions from time to time were discussed in these little simple communities. Then it was that these sweet-hearted, strong, wise, and tactful missionaries of the Sunday-School Union began their work. Going quietly into these little settlements, they gathered the mothers and fathers together, stirred up and rekindled the flame of Christian life and memory, and brought them together in their little Sunday-schools, in their homes, and, if there were no school-houses to be had, under the trees and under the stars. If there were no houses the dear old Bible was brought out, and the hymns that were remembered from home were sung, and Christ was there with his love and tenderness, and the germs of religion were planted there. They grew as the settlement grew into churches, and they are now the strongest and most vigorous in all the various denominations of the whole country; and that was followed out all the way through this wonderful expansion from ocean to ocean, and from the lakes to the Gulf of Mexico. We never shall know what we owe to these pioneer missionaries, just as we shall never quite understand what we owe the pioneers of civilization who carried the torch of American liberty and freedom through this whole great land of ours.

Now this work has gone on, following the trend of population, and we know and congratulate ourselves to-night in this grand meeting on these results. The germ of the organization is such as will never die. The strongest man and the greatest genius and the most earnest consecration and the most devout life may tell upon the whole generation, but he grows old and weak and dies. The influence of his life follows, and dies out after awhile. But an organization vitalized by the Holy Spirit of God with a real practical purpose behind it never dies; it has accumulative influence for good, which continues. These conditions and experiences are inevitable. So the Sunday-School Union now can look forward in the youth of its vigorous old age to better times and to more earnest work than ever before. The responsibilities upon us as American citizens, as friends of the Sunday-School Union, are as great now as they ever have been, and the opportunities are wonderful.

I am greatly cheered that this Society has continued, one of the few undenominational bodies. I suppose that God has some good and wise purpose for dividing Christians in this world into denominations. I sometimes wish we could just stop and think that in a little while by God's grace we shall, I hope, all be in a better land where there will be no denominations, where we shall all be friends of the true Lord who died for us; but in this initial work, where you go among a primitive and small population, you meet the sectarian influences. It is hard enough to carry the spirit of the Sunday-school and the spirit of the church, of any kind of religious work among this simple people, but if you handicap it by sectarian bias you are making it very much harder, and I thank God with

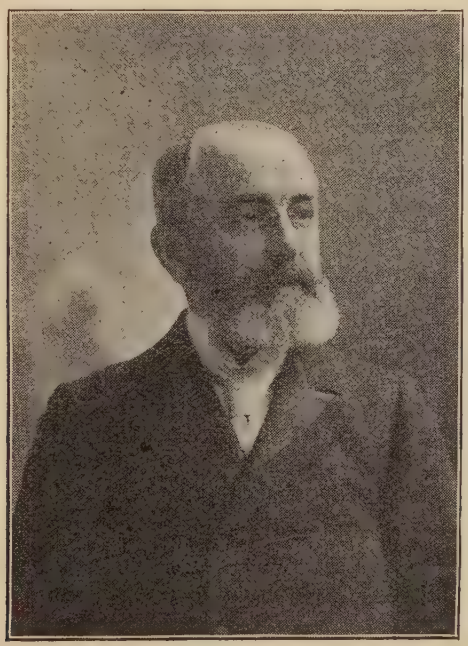
all my heart that this society continues now, as it always has, to bring simply Christ and God's word to a simple people as the one thing that can make their lives sweeter and better, and give their whole settlement and community hope for the future.

Now what is the work left for this society to do? We have reached the confines of the ocean; is there anything left? Yes, we have very much work to do for the people, for as the population grows there are still pioneer towns and settlements in the West that must be cared for. There are larger bodies of mountain whites in the sunny South that must be reached and touched by the newer and better life. There are enormous numbers of colored people down South where the Christian life must come, where missionaries have been sent out by the Sunday-School Union to spread the Word of God. There are opportunities in our great factory-towns where people have gathered in such masses; and I want to say one single word about one thing where it seems to me there is a splendid opportunity for helpers of the Sunday-School Union to work. A good many years ago it began to be understood that farming in the agricultural parts of the East and of New York was becoming less and less profitable. The most vigorous and active farmers left for the West, and there was a weakness in many communities, and during the last few years another very dangerous thing has come in. The large towns and manufacturing places have brought a further exodus of the very best of the young people, and the most active of the middle and aged people from the country and from the farm into the large towns, and unless you have studied the thing carefully I am sure you will hardly understand that in our Christian Eastern land we feel a constant care, where there is so much to be thankful for. You will hardly understand how much destitution and spiritual poverty there is. In the course of an examination made of two or three counties in New York State, one or two in Pennsylvania, one in Kentucky and New Jersey, some time ago, it was found that everywhere churches had been closed. On one country-road running out of Utica there were seven churches found nailed up. Two of them had been turned into cheese factories, with "No Admittance" on the doors. Now, what does it mean for an agricultural country to lose its best people, and have its churches closed? To give up such is to go back to heathenism. Sunday, too, becomes a day for hunting and feasting and drunkenness, and gradually and steadily there is a deterioration of the moral sentiment. It is difficult to go into these communities and open a church. The farmers are very poor, they have very little money, and are too poor to raise eight hundred dollars or a thousand dollars to support even a young man to preach to them on Sunday. That does not appeal to them, and they don't care enough about it. Those are the facts. And this is the situation into which the sweet-hearted man from the Sunday-School Union can come and can do a world of good. These men full of brotherly

sympathy, not asking for much, living quietly and simply as the farmers live themselves, go forward and set forth a religious life and bring hope and sympathy to this people, while they are going through this strange transition state.

I must not take up your time any further, but I feel that the problem is one we cannot think too deeply or too earnestly about.

Now, in looking back at the life of this splendid organization, with such a past, which has interest so vital in the history of the Nation, and such a vigorous old age with all the life and youth and all the hope of the



CLARKSON CLOTHIER,
Chairman of the 75th Anniversary Committee.

future, with its accumulative power and tradition for good, with the picking of just such people as are here to-night, people all over the country, who love this work, and with the blessing of God, I believe it is going forth into a new life, better fellowship, richer and thriftier than ever before. (Applause.)

THE CHAIRMAN: We are very anxious, dear friends, to learn of the work of this institution, and, therefore, I have great pleasure in introducing to you to-night Mr. Ensign, one of the Union's veteran missionaries, who has under his charge the mission work in the Northwest. I am sure he will say that which will not only interest but instruct us all.

ADDRESS OF F. G. ENSIGN

(Superintendent of the Northwestern District, Chicago, Ill.).

MR. CHAIRMAN AND CHRISTIAN FRIENDS: If we attempt to review the progress of the Kingdom of Christ in the nineteenth century, in our land, we shall discover that one of the most significant events was the formation of an undenominational Sunday-school missionary society on the 25th of May, 1824, for the planting and fostering of Sunday-schools wherever there was found a destitute population.

The progress and history of this Society and its work have been as remarkable as its inception was significant.

The growth and development of our country in population, in commerce, in wealth, in manufactures, in education, and in expansion of territory have been without a parallel —but in what seventy-five years of the world's history, before this Society was formed, has it been given to a handful of men, with only the good-will of the people and faith in God, on very small salaries, to plant more than 100,000 Sunday-schools and equip them for work and to bring 4,500,000 children and youth and adults, for whom no one else was caring, under Bible teaching and influence?

It is unquestionably true that our advance as a nation has been far greater in material than in spiritual things, otherwise the nation that began in poverty 275 years ago, and is now the richest nation on the globe, could not have 11,000,000 children and youth destitute of Bible instruction in Sunday-school, since the Sunday-school is the most efficient recruiting agency the churches have ever adopted.

True, we may be reminded of the multiplicity of churches, and the unprecedented activity in every branch of Christian work, and the vast schemes for the evangelization of the world, and that all these lines of effort are being successfully prosecuted.

Five hundred passengers registered on yonder steamer for passage to Europe. In mid-ocean disaster overtook the steamer, and 250 passengers were rescued. How much consolation to the mourning friends will it be to inform them that 250 passengers were saved, and are enjoying every comfort in London or New York? It is the 250 who were left to perish who are mourned.

When the American Sunday-School Union began its work for the children in 1824, there were about three million children and youth of school age in the nation, now late reports assure us there are 11,000,000 children of school age not in any Sunday-school. If, therefore, there was need for such a society as this in 1824, that need is multipled in 1899. The danger from moral illiteracy is far more threatening now than it was in 1824, and the ability of the people to sustain the Sunday-school missionary work necessary to plant Bible schools for all the unreached children is a thousand times greater now than it was then.

We are told that we are increasing in wealth, $7,000,000 a day. What is this wealth good for, if it is not to make the nation clean and pure and holy?

Let us not be deceived—unsanctified wealth and unsanctified, though cultured, brains are elements of national weakness in a republic like ours. If wealth and vast domains and a closed Bible could perpetuate a nation's greatness, Spain should

be the mightiest nation on earth. To spend a million dollars a day in building railroads, as our nation has done for many years, and $350 a day to give the neglected 11,000,000 children and youth the Sunday-school, is like building a palatial ocean steamer, furnished with every modern appliance, and then to add a ten-dollar rudder made of tin.

One cannot realize how rapid the growth of the rural settlements has been unless he has studied it with some care. From 1850 to 1890 the area of farms put under cultivation in virgin soil was 245,000,000 acres, and on each 160 acres a family settled. An average of 100 families a day, or 700 a week, or 23,000 a month. Consider for a moment that these new farms thus occupied and improved, where prior to 1850 the buffalo and the deer were the chief occupants, make an area greater than the German Empire, England, Ireland, Scotland, Holland, Belgium, Denmark, and Switzerland, and that the settlers, who have subdued this vast empire in our beloved land, came in no small numbers, from across the sea, and are of many tongues and nationalities, to be transformed into American citizens.

Another marvel is that this vast area is covered with a soil that, with the least possible pretext for doing so, produces every kind of product most luxuriously.

It is not at all strange, therefore, that the material growth has been far in advance of the spiritual. But is this to continue thus? How long can the spiritual work be left so far in the rear of our progress and the national life be secure? This is a question worthy of the most careful consideration by the wisest men of the day. This Diamond Anniversary should do something toward meeting the question and solving it. It is not to be wondered at that the American Sunday-School Union has not accomplished more than it has, although its record is unsurpassed by any other agency.

Please keep in mind, however, the fact that this Society builds nothing for itself. All its labor has been for the building of the churches and strengthening the nation. Its work stands out as one of the bright lights in the moral horizon of the nineteenth century. It has built no monuments of marble. No part of its funds has been hidden in temples of stone—only upon the imperishable tablets of human hearts has it made its records. This it will continue to do till the end of this era. Its instruments are the Word of God and the living missionary, and its field of operation is the children and youth, and the homes in the neglected settlements of our beloved land, and in the rural districts where seventy per cent. of the people live, and from which seventy-five per cent. of the men and women of power and influence in the church and the nation are to come in the future as they have in the past. For seventy-five years, with unswerving loyalty to all the churches, this Society has held to the one purpose of placing the Bible and pure literature in the homes of the people in the new and destitute communities not reached by any other organization.

Please allow me to refresh your memories on the work of this Society in the last decade. In these ten years it opened Sunday-schools in 19,496 settlements and towns, but mostly in rural communities, enlisting 59,030 men and women as teachers and 664,798 children and youth as scholars, who, but for this effort, would have had no public Bible instruction, and, for the most part, no religious reading. Its

missionaries, going through every part of our country, East, West, North, and South, visited and aided, in this decade, 19,806 other schools previously formed, in which there were 126,232 teachers and 1,177,593 scholars. These and other schools were reaided or revisited 58,549 times.

But this is not all; for it seeks out those who are unsupplied with the Scriptures. In this effort 155,438 copies of the Word of God were distributed, and the Gospel invitation was taken to the homes of the people 774,659 times, while 147,-139 religious meetings were held. Cold figures do not mean very much, as a rule, but when they include the story of self-denial and privation and hardship and the gathering in multitudes of children to be taught the way of eternal life, they should be eloquent with meaning to all Christians.

What the churches need for growth is not only public sentiment that is favorable to religion, but members who are willing to labor, and sacrifice, and give their best thought and endeavor for the building up of Christ's kingdom in the earth; therefore, the American Sunday-School Union follows up its Sunday-school planting by evangelistic efforts in its schools during the winter.

In the last decade 69,988 professed conversions were reported from the work, and without doubt as many more have been led to Christ in its schools, of which no report has been sent to the Society, making a grand total of 139,976. These have mainly gone into the churches nearest them, except in communities where there was sufficient strength to form new churches, which has been done in 1,359 places.

Thus, this great army of Christian soldiers has been recruited for the building-up of the churches of Christ of every name.

This work, please remember, has not been done in towns and cities, already overburdened with church organizations, dividing up the Lord's people often to permanent weakness, but in the regions where the Gospel had not been preached. Often the nearest church or Sunday-school is ten or twenty miles distant from where our schools are being planted. The people are Gospel-neglected, not Gospel-hardened, hence the undenominational missionary, coming in the name of all the churches, and, first of all, in that name that is above every name, is welcomed as a messenger of good tidings.

But I imagine some of you are already raising the question as to how such a great work is supported and at what cost.

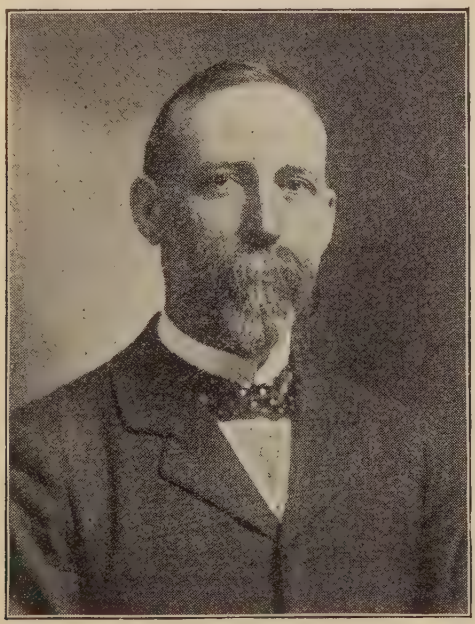
It cost from $100,000 to $120,000 a year—about the expense of three or four of the large city churches, or nearly as much as it cost to build five miles of railroad —and the money comes from the voluntary offerings of individuals and of churches and Sunday-schools, who believe it important to evangelize and instruct the neglected children by the quickest and most economical and practical method possible. Five years hence will be too late for the present army of unreached children, because most of them will have formed their habits and be started on their life career.

Let us pause a moment and suppose that all the agencies now at work for the children were to continue as they are now doing, and that not another child were to be born, nor to be brought to us from abroad, but that those now out of Sunday-school were to remain children until present efforts could reach them, it would take thirty years to do it; but they cannot remain as they are. Other millions will be

born, and multitudes will come to us from across the sea, and with present appliances at work, if they do not enlarge, there will be 20,000,000 children out of Sunday-school thirty years hence.

This seventy-fifth diamond anniversary should record an advance movement by which the American Sunday-School Union will be able to double its force of missionaries. Patriotism demands it. Christianity demands it. The churches of Christ as well as the Master of all demand it.

This Society occupies one of the ripest mission fields in the world, and its work reinforces every church and missionary society. It fortifies every good institution, and strengthens the government in every advance toward righteousness and justice and the preservation of the rights of the common people.



J. M. ANDREWS,
Recording Secretary.

Thirteen or fourteen years ago one of our missionaries, now on this platform, planted a Sunday-school in Doniphan, Nebraska, a new town full of hope and expectation, and well supplied with influences that destroy men's souls, but devoid of religious instruction for the children. The Sunday-school was organized in an old vacant house, the only available place. Christ came to that town with the Sunday-school to save the children and many others, but there was no room for him except that house, but he made that a bethel.

A young man, who was very profane of speech, was chosen secretary of the school because he was sufficiently interested to be present and encourage the organization. Soon, however, he became concerned for his own salvation and was converted, and entered actively into Christian work. A revival followed, and two churches grew out

of the Sunday-school. This young man became a Sunday-school missionary in western Nebraska, and has started 210 Sunday-schools that have a membership of 9,341. He has made 5,933 visits to the homes of the people, supplied 1,774 persons with the Scriptures, and already fifty churches have grown out of his schools and twenty-one young people's societies, and 850 persons have been led to Christ by him in his schools and work.

But more than this. He has influenced many young people who have been converted under his ministry—although he is not a minister—to prepare for Christian work, by securing higher education, and already of those influenced,

Two are missionaries in Africa. Three are missionaries in China.

Four are missionaries in India. Seven are missionaries in Japan.

Two are missionaries in South America. Five are missionaries to the Indians.

Five are Sunday-school missionaries. Twelve are pastors and ministers in our own land.

It cost, in the first instance, $25 to plant the Doniphan Sunday-School, in which the missionary and many others were converted. It has cost $800 a year to support the missionary, which has been given by a business man. This donor could not leave his business and go into the mission work himself, but he was represented by the missionary, and through him he preached the Gospel first to the children in the neglected places of western Nebraska and through some of them he now proclaims the same Gospel in Africa, China, India, Japan, South America, to the red men of the forest and to the children of our own land, having multiplied his labors twenty-two times in this country and eighteen times abroad.

Sometimes people who have money to give for the good of others seem at a loss where to bestow it.

With 11,000,000 children in our land unevangelized, most of whom would gladly come to a Bible-school, and with hundreds of consecrated young men qualified and ready to go out into this work at a meagre salary, turning aside from all the offers of higher pecuniary rewards from business, and with the history of seventy-five years of uninterrupted success by the American Sunday-School Union in every field where it has labored, it would seem as if it could not appeal in vain nor without immediate response for funds to double its work, for every donor for missionary support can hear from his investment each month and know just what his money is accomplishing.

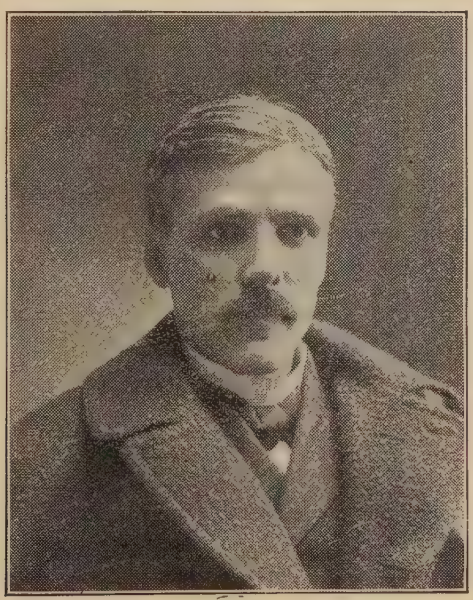
Eight years ago one of the great philanthropists of our nation died in Chicago. For many years he had been a contributor to the missionary work of this Society, and he bequeathed $50,000 to its work, requesting that the income only be expended. This has been available for six years, and has enabled the American Sunday-School Union to plant 289 new Sunday-schools and to bring into them 1,090 teachers and 10,282 scholars, to reorganize 124 schools with 419 teachers and 4,130 scholars, to visit and aid 865 other schools having 5,013 teachers and 41,277 scholars, to revisit or reaid these schools 1,726 times, to supply 2,593 persons with the Scriptures and to place in the hands of the people $3,932 worth of religious reading, to hold 4,199 religious meetings, and to make 38,628 visits to the homes of the people in the interest of this work. Already 1,453 persons have professed to begin the Christian

life in these schools, and 30 churches have grown out of them, while 96 young people have gone from these schools to colleges and seminaries to secure higher education. Thus this gift of Mr. John Crerar through his last will is doing the Lord's work for the children in the neglected places of our land, and will continue to do so through all time.

THE CHAIRMAN: I shall take the liberty of changing the programme somewhat, and, instead of following the order, introduce to this audience at once the Rev. Dr. Hillis, who is acquainted thoroughly with this district, of which Mr. Ensign has been speaking, and who will drive the nails deep.

ADDRESS OF REV. NEWELL DWIGHT HILLIS, D.D.

MR. PRESIDENT, LADIES, AND GENTLEMEN: I congratulate myself always upon any opportunity of bearing witness to the increasing power and usefulness of the work of the American Sunday-School Union.



REV. NEWELL DWIGHT HILLIS, D.D.

Our country has been fortunate in the development of many instrumentalities for increasing wisdom and knowledge in our children and youth; but no institution has done more for the higher life and thought of the great West than this Society whose Diamond Anniversary we are now celebrating. Somewhere Bacon speaks of "the architects of States," and for us these missionaries going everywhither to sow the land with the good seed of knowledge and culture fulfil the words of Bacon. It has been my fortune to spend most of my career in the West. I know its people,

its institutions, its homes, its churches. I know something of its rapid growth in population and in wealth—a growth that gives promise of a mighty empire, and I know also that there is no institution that has done more for the instruction of our children and youth in the remote rural districts than these missionaries, who are literally our springs of liberty and architects of civilization.

In our day very much is said about the influence of great cities. It is said as goes the city so goes the world. Our editors and orators never tire of reminding us that Paris is France, that England is an enlarged London, that as goes Berlin so goes Germany. We are told also that the population of cities and towns is constantly increasing, until every fourth individual has found his way into some metropolis. Doubtless the growth of cities is to accelerate rather than diminish. For young men and women the city offers a thousand attractions that the country cannot afford.

Men are never tired of saying that the city is the beginning of all civilization; that the city is the centre of all progress, the home of music and art, of libraries, the forum, and the market-place; that to the city each year come the sons and daughters of genius, representing eloquence, sweet song, and dramatic art; that the men who represent great achievements also dwell in cities. Just as birds leave the desert to find their way into the oasis, so men are leaving the country to find pleasure, wealth, wisdom, good fortune in our towns and cities.

Nevertheless, when we study the career of the great men in our cities, we find that the leaders are country-born, country-bred, and village-raised. If the question is asked, Who are to control the affairs of the present generation? the answer is, Those who have been country-born. They have been brought up in the fields doing hard work, at the same time their minds have been awakened; they look to the great cities, they come to them, and make their mark. A recent canvass of one hundred prominent men in a metropolis showed that 85 per cent. of lawyers, bankers, journalists, and merchants had been brought up either upon a farm or in a country town.

For it takes five generations to build a man: one generation develops strength in the bones, another generation of hard work in the open air covers the bones with muscles, another generation of God-fearing parents builds up the nerves for fine thinking and delicate brain fibre, and another generation comes in, when the fifth climbs upon the shoulders of his great ancestors, and the son is born and reared in the country, representing a physique that has physical strength at the bottom and brain and nerve force at the top.

Leaving the country, the farm or the village, this youth makes his way into the city, and then enters into competition with his city brothers. This boy, with his red cheeks and muscles of iron and ivory, easily surpasses his competitors. The men who are to rule this great city twenty-five years from now are toiling in the fields, dwelling in solitude, and growing great. So that it is the rural districts which give us our civilization.

How many great men are reared in the great city churches? You cannot find many. Out of a little country church in Vermont have come fifteen boys for the ministry; out of another town one hundred and eighteen men have found their way into the different professions, including Daniel and Ezekiel Webster, who lived

within five miles of the town, and were country boys, country-born and country-bred. So you will find that the great rural districts of the West, to which foreign populations are going, are the places that are rearing our leaders, and this is the work of the missionaries from this Society. They will travel over a district of ten square miles, and people will come in to a common centre, where they have organized a Sunday-school, and through its instrumentality a Society of Christian Endeavor, where these boys and girls are taught the great truths of God, conscience, and duty, and imbibe a spirit of liberty, and then they go out and do their work. Why, these men are the architects of civilization and the springs of liberty for this great country.

Men in this part of the country do not understand this problem at all, as to

WILLIAM C. STOEVER,
Chairman of the Committee on District Meetings.

what is going on in the West, until they have gone there, as I have, and journeyed for a day and a night through the great corn belt of Iowa, and another day and night through the great Red River wheat country, and then have gone on to the foothills of the great mountains, rich in minerals, full of treasures which are the gift of God to man. Following one of these, as I did myself, and spending a year and a half of the happiest of my life as a missionary for the Sunday-School Union, you see homes spring up as if by magic. Going out to the end of the little railway I saw the farmers and settlers pushing on with their teams into the country, traveling for a week at a time until they came to their destined point; thirty or forty families, including perhaps three or four Presbyterians, four or five Baptists, and three or four Methodists. At a central point they all come together, build a little school-house, and, clubbing together, they hire a teacher for their children. With

half a dozen denominations represented in the forty or more families, it is obviously impossible to found a denominational Sunday-school; but it is easy to sustain a Union Bible school. This Union school is their social, literary, and religious centre, their college, their university. The missionary purchases for them a circulating library; he founds their literary club, he helps them in a series of meetings.

During their long winter nights they get together in their religious meetings, and I have seen such a revival as we read of in the days of Mr. Finney and in recent times of Mr. Moody. Literally the whole community was touched and generated by the breath of God.

Why, there is no work that gives better results. There is no work so sensible —they simply teach right living and obedience to the laws of the gospel and the great truths of humanity. As individuals the parents will discuss the questions of baptism and church government and other doctrines when they go home at night. Here there is a basis for the movement that will be a power in the work of the Church of Jesus Christ. And this is the work of this Society. This is the nature of its influence, and this is its relation to our great civilization.

Some reference was made a moment ago to the influence of fathers and mothers on their children. One woman was asked how she brought up her boys, and she replied, "In the fear of the Lord and of the horsewhip." Now there has grown up a far better method. A new method has started among these people by the teaching of the Sunday-school, so that the foreign people are Americanized and Christianized, and all become good citizens, scarcely understanding at first the spirit in which it is accomplished. And this has been the work of this institution, and this is what has been done in the great West when it was in a plastic condition. The great West of which Gladstone said, "In the next century the Birminghams, the Leeds, and the Manchesters of the future are to be in the Mississippi and the Missouri valleys." This will be the case when the people who are now in a plastic condition have been taught by the workers of this Society. There is no institution closer to the people in the West, doing so much in the way of teaching, as this Society, which to-day celebrates its seventy-fifth anniversary. There is no institution in the West doing so much for church unity, and there is no institution in the West doing so much to save the Sunday to the great West as the American Sunday-School Union.

When people get into the great West there are temptations to go to the horse-race, to go fishing, or to go hunting; so the saving of Sunday means a great thing for civilization, and means more than any other single institution in this country. Sunday is the soul's breathing day. Sunday is the day when men put aside their daily work and have an opportunity to exercise the strongest faculty of their minds —thought and meditation. Sunday don't mean much, perhaps, to rich people in the cities, nor to the cultured people, but it means everything to the children of the poor, and unless they have one day of rest from physical drudgery, one day for worship, one day for the aspirations of their souls and for the improvement of the higher spiritual faculties, what is to become of the children of drudgery and of physical toil? This Society saves Sunday for the children, and in this way they become the springs of liberty.

Take the microscope and the telescope, and all the instruments for exact science, and all manner of inventions, and discuss them as you will, there is not one single thing that has so great an influence on civilization and on the enlightenment of the heart as the work of this Society.

You can tie apples on the outside of the tree, you can fasten them to the outside by twine, but you must feed the roots at the bottom in order to bring the apples naturally on the branches and to secure rich clusters on the vine. So you feed the intellect and cultivate the reason in man, and he will write his own books and paint his own pictures and invent his own machines. That is why Christianity advances civilization, giving to the world the living Christ. It is like the summer atmosphere, or like the influence of one of the Greek goddesses of whom it was said that wherever she trod, even on rotten logs, the snow-drop came forth, and when she stepped upon a bog it became a bubbling spring, and when she stepped upon a bed of moss it became roses and lilies. So the influence of the work of this Society has been manifest in this world wherever it carries the truth of Christ. These missionaries have struggled ceaselessly to build nobly; and wherever Christ has gone, men have struggled to find the best and to do their best. So we have a new statement of ethics from Christ's Sermon on the Mount. The kind of civilization for this nation is taught in the Sunday-school, in the faith in Jesus Christ. So the time has come when the Church of God has its influence on civilization, not simply representing duty, but representing righteousness and purity; and some day, when this nation is filled with light and wisdom, we will find that we owe as much to these missionaries who have wrought in the far rural districts of the West as to any other people in our land, for they are the architects of civilization and the springs of American liberty for the great Northwest. These Union Bible-schools represent the highest ideals of Christian unity. No other method has ever been devised that was so simple, so successful, so economical, and so efficient. God bless the work of the American Sunday-School Union.

THE CHAIRMAN: Ladies and gentlemen, we have just elected Mr. King, whom I am now about to present to you, Superintendent of our great Southwestern District, in which we are laboring, and I feel that it will be a great inspiration to him to go out to this work after your very kind and hearty greeting. I, therefore, have great pleasure in introducing to you Mr. King.

ADDRESS OF REV. W. R. KING

(Superintendent of Southwest District).

BRETHREN: It is a great privilege for me to look into the faces of so many Christian people and Sunday-school workers, and add a word to what has already been said in behalf of the great work we represent. I have always had the impression that the American Sunday-School Union was a worthy organization, and had accomplished a great work, but since I have become identified with it and have studied its work a little more closely I have been astonished at its results.

I am glad that it is my privilege to be connected with this Society. I am proud of the American Sunday-School Union. It has been the pioneer, the advanced-guard in the Christian work of this century, and yet in all these seventy-five years of hard struggle, climbing mountains, crossing prairies, lodging in huts and by the roadside, trudging through marshes and swamps, it has maintained all the vigor of youth. I am proud of the American Sunday-School Union for what it has done.

The figures are familiar to all of you, and they have been quoted several times in your hearing, but I sometimes think we get very little impression from large figures when they are given to us in a lump. We read them off or listen to them without realizing what they mean. Perhaps we can realize better the vastness of this work by looking at it in this way: If it were possible to line up the teachers and scholars which this Society has brought into the Sunday-school during its history, they would make a line of march, two abreast, three feet apart (which is closer than would be convenient), 1,321 miles long. To be more definite, they would make a line of march reaching from Fort Smith, Arkansas, around through St. Louis, Mo., and as far East as Philadelphia; or from Omaha, Neb., up through Iowa, Illinois, Indiana, Ohio, Pennsylvania, New Jersey, to New York City. If they were lined up single file and made to join hands, they would reach from San Francisco, Cal., to New York City, and on to Boston, and then lap back thirty-six miles. It would take this vast line of march, two abreast, marching night and day, seven days in the week, at the rate of thirty miles per day, a little over six weeks to pass one point. If they were lined up on either side of a railroad and made to join hands, forming a solid wall of living beings on both sides of the track, and you were to start at one end of the line on board an express train, going at the rate of sixty miles per hour without making a single stop along the line, it would take you twenty-two hours to pass through that line of Sunday-school teachers and scholars.

If they were all gathered into one city it would be larger than all of Greater New York and Chicago combined, and with San Francisco thrown in to fill up the vacant houses. What a history! What glorious results! What a vast host there will be in the sweet by-and-by to rise up and called blessed those who started and have carried on this great work.

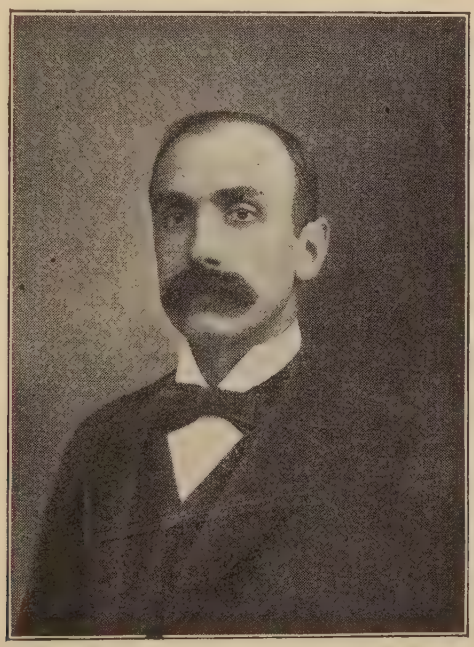
I am proud of the American Sunday-School Union, again, because it is a Union organization. I have nothing against denominations; they are all right and have their places; but in these days of so much narrowness and sectarianism in many places it is a great treat to be connected with an organization which overlooks the things that separate us and emphasizes the things that unite us. This Society is one of the few links in the chain that bind together the churches in fraternal work. It will be a sad day for the churches when these few great links are broken. I hope as we pass over into the twentieth century that these links will become stronger, and that Christian people will get into the larger life of unity and fraternal fellowship. God has raised up and has maintained, and I believe will continue to enlarge, this grand old Society to stand as an object lesson to the world of the power and value of united Christian effort.

I want to tell you of the needs of our work in the great southwestern part of the United States.

There is much to be done yet in our own country before we can claim it for Christ. There are sections in this land not far removed from heathenism. The importance of missionary work in the Southwest must be measured:

1st. By the extent and resources of that section. Beginning with the northern boundary of Missouri and running along the great Mississippi River to the Gulf, and then along the Gulf to the mouth of the Rio Grande, and up that river to the southern part of California, and then back along the northern bounds of Arizona, New Mexico, Oklahoma, and the Indian Territory to Missouri, we have, excluding New Mexico, the bounds of the southwest district.

To get an idea of the extent and magnitude of our country, we have to look



H. C. GARA,
Chairman of the Committee on Publicity.

at it comparatively. As the moon does not appear in her fullest proportions except as she is seen over the top of some lofty mountain, neither does our country appear at her best until we look at her over the shoulders of some of the other nations of the earth.

For example, all of Russia, Germany, and France could be placed in the southwestern part of the United States, and then not be as densely populated as Holland. The entire population of the United States could be placed in the Southwest, and not be more crowded than they are in China. Texas herself is an empire. The Indian Territory and Oklahoma, though new and hardly opened, will make one of the finest States in the Union. This entire section is rich in agriculture, in grazing lands, in timber, and fruits and minerals. Why, Arizona stands seventh in

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her output of gold and silver. Texas stands first in cattle and cotton. Arkansas rivals the world in her fruits. The bituminous coal of the Indian Territory is the finest in all the country, and the whole earth is full of it. The farmer can go out anywhere on his farm and dig up all that he needs in a few minutes. The climate is the finest, upon the whole, in the country. The winters are short and generally pleasant. The summers are hot, but tempered by the delicious breezes from the Gulf. The Southwest is destined to become the home of a great and prosperous people. We have now, according to the last census, seven and one-half millions of people in this district, more than four-fifths of whom live in the country communities.

The prairies which, a few years ago, were inhabited by the cattle, the deer, and the coyote, are now being dotted over with little cottages, and the virgin soil is yielding her abundant harvest. The wide-awake and energetic young men of the older States are taking their young brides into this land of promise to establish for themselves homes. Great hordes are coming down from the frigid climate of the North, like birds in the fall, to this land of sunshine. The phenomenal birth of Oklahoma, a few years ago, was but the prophecy of what the Southwest will become within a few years. There are thousands of acres of the finest lands in the world waiting for the plow and the farmer. Every year marks a change and a growth. There is no section of our country developing so rapidly as the Southwest.

The very growth and extent of this country make it necessary for the missionary effort to be redoubled, that these new homes may be saved for Christ, and this new empire be taught the principles of righteousness. The people who are coming into this section are coming out of good homes, many of them. They are getting away from the influence of godly parents and Christian churches; and there is nothing harder on a man's moral and spiritual life than the breaking up of home ties and the getting away from the restraints of home environments. They go out into this new section, away from the church and the Sunday-school, and, plunging headlong into the race for wealth, they forget their God, and soon learn to use his holy day for pleasure, if not for work. Their children are brought up without any advantages whatever. They seldom hear a Gospel sermon, save as some faithful missionary goes as a light into the darkness, and carries the Gospel by tract and paper and word of mouth into those homes. The people are isolated, the country is sparsely settled, and it is hard to reach the people in a body. There are for every man, woman, and child in the Southwest fifty-four acres of land, while for the rest of the United States there are only twenty-seven, in Great Britain eighteen, in the German Empire two and one-half, in Holland one and three-fourths. In many of these places the people are very poor, and the religious destitution is alarming. There are whole counties in Arkansas and Missouri and Texas that have not a single Sunday-school except possibly in one or two cases at the county seat. In many of these places our missionaries do well if they succeed in getting enough money out of a newly organized Sunday-school to supply the school a month. The people have no money. They can't get hold of it. And if they are to get religious literature and Bibles, our missionaries must be supplied by the generous gifts of the people who are better favored with money to supply these things.

In the Indian Territory there are over 300,000 white people, nearly all of

whom are scattered over the country ranches and little farms, without the church or Sunday-school, and with not even a public school for their children. There are to-day 40,000 white children among the five civilized tribes who have absolutely no educational or religious advantages whatever. They are growing up in ignorance and in crime to become citizens of that new State soon to be formed. There are children there fifteen years of age who have never attended a Sunday-school, and who hardly know what the Bible is. One of our missionaries in the Indian Territory was visiting not long since one of his Sunday-schools in one of those destitute sections. It was the custom in that school to have each student answer to the roll-call by repeating a verse of Scripture. One little girl repeated "Blessed are the peace-makers, for they shall be called the children of God." Immediately after a boy about fifteen years old said, in answer to his name, "Remember the Maine."

A college president and his wife went down into Southeastern Missiouri one summer not long since to visit a Baptist Association and look up some students for his college. The lady, tired and dusty with the journey, asked for some water and a basin to take a bath, none having been provided in the room where she was stopping, which was, by the way, the most aristocratic home in the community. After awhile the water was brought in, and half a dozen or more of the family all arranged themselves around the wall; the lady became a little nervous over the situation and finally said: "Well, I am ready now to take my bath." One of the crowd of spectators said in the characteristic backwoods way, "All right, go ahead, wes come in to watch you." I mention this to give you an idea of the condition of the people among whom our missionaries are laboring. This district is important because of its possibilities and because of its great destitution, but it appeals to us especially because there is nothing much being done to meet these needs.

Outside of our own Society there are but few missionaries in all this vast field. The Presbyterian Church has a few men in Oklahoma, and one in Missouri, and possibly one in Arkansas, but with those few exceptions I do not know of any practical Sunday-school work being done among these needy communities outside of our Society. There are 2,500,000 children between 5 and 18 years of age in the Southwest not in any Sunday-school. We are trying to gather in all this vast multitude and spread over 621,000 square miles with twelve missionaries. They are pretty large fellows, and are capable of stretching themselves a great deal, but there is hardly enough rubber in their make-up to stretch over all this territory. We ought to have at least fifty missionaries in this district.

There are several difficulties we have to contend with in this Southwestern country which are peculiar to this section.

One is the lack of the religious activity and intense Christian earnestness which you have in other sections. I am well aware that the church is not overworking itself in any section, but there is not the active Christian life in the Southwest that you find elsewhere. The causes are not hard to see. It is due partly to climate, but largely to the newness of the country, and the unorganized and untaught Christian life of the country. The population is heterogeneous and unsettled. People are always moving. Our missionaries may establish a Sunday-school or a church to-day, and to-morrow the thing may go off in a covered wagon. Doing

missionary work in Oklahoma, Indian Territory, Texas, and Arkansas is like quail shooting on the prairies; we have to take them on the fly. I have counted as high as twenty to twenty-five "prairie schooners," covered wagons, filled full of little children and careworn women, one behind another, on their way from Arkansas to the Indian Territory or Oklahoma and Texas. These nomadic hordes are a great factor in the religious work of the Southwest. How are they going to be reached? It is nothing unusual for our missionaries to stop at the camp-fire of these moving vans and preach to them the Gospel of hope, and tell them of the blessed Master who had not where to lay his head, and whose blessed feet were made sore and dusty with the travel that he might reach just such people as they are. I wish there was some way for the Christian world to know of the work our missionaries are doing. The half has not been told when the number of schools is reported and the few facts which appear in our blanks are filled in. When the great report is made up yonder, I think the good Master will have more to say about the little deeds of kindness and acts of mercy, the quiet words spoken to the traveler on the roadside, the discouraged family in the hills visited and strengthened for life's conflict.

Brethren, you who are pastors of large and wealthy churches have a grand and important work; but there is no pastor in this land who gets closer to the people and is blessed of God to the help of humanity more than the Sunday-school missionary, who, taking his little budget of papers and his Bible, goes into the highways and the hedges. It is the kind of work our Master did; and when all things are revealed and men are rewarded for the deeds done in the body, some of these uncut diamonds who have spent their days in the hills in a very humble way will be placed, like the little child, in the midst of the crowd as illustrations of Christ's estimate of greatness.

There is a glorious opportunity now for this Society in the Southwest. In the name of the 2,500,000 children in that section who have no Gospel privileges, I ask you to give us more money and more missionaries. It was my privilege to make a tour through the States to which I have referred just before coming to this meeting, and I want to say to the American Sunday-School Union that it has a glorious opportunity. The field is practically yours. Will you possess it? I want to say further, for the benefit of those who may be supporting this work, that there never was a nobler lot of men than those we have in this missionary work. Through rain and storm and bleaching sunshine they go into marshes and across mountains, with God and the good consecrated common sense directing, carrying the Gospel, like angels of mercy, to a people who never hear it except from their lips. Give us more missionaries. We will do our best, but we will have to depend upon you people in the East to help. We do not possess the money in our section, and what we have is not consecrated. The people have not been taught to give. We are looking to you somewhat as old Uncle Rasmus looked to his brother who went into partnership with him in the purchase of a cow. Uncle Rasmus was very faithful in milking the cow, but in spite of his diligence the cow's milk failed, whereupon his partner proceeded to rebuke Uncle Rasmus for lack of diligence. Says Uncle Rasmus: "Say, Ephriham, don't you know we buied that dar cow in partnership? Now de half ob dis here cow am mine, and de oder half am yourn; now, Ephriham, Ize been

a tendin' to my part ob dis cow, and ef you will go along and feed your end of this cow I will take care of the milk, and there will be plenty for boff ob us."

THE CHAIRMAN: This cable was sent to the Queen: "The American Sunday-School Union, celebrating, in a great assembly, its seventy-fifth anniversary, sends its Christian greeting and congratulation to Queen Victoria upon her eightieth birthday." (Signed) Morris K. Jesup, President.

No response has been received from this telegram. We have one of Her Majesty's subjects who has been staying in this country and who is about to visit England, Mr. Varley, who will now say a few words to us.

ADDRESS OF MR. HENRY VARLEY.

Mr. Varley spoke for substance as follows:—

MR. PRESIDENT AND MY ESTEEMED FRIENDS: I want again to say how greatly I value the honor of being permitted to speak to you a few words in this closing meeting of your great anniversary. Very heartily, indeed, do I, as an Englishman, thank you for all the kind expressions that have fallen in relation to our beloved sovereign and the great country that I here so unworthily represent.

I want now to say a few words to you that I trust may be helpful as an incentive for your future work. So far as we can see, there does not appear to be any platform for national judgment in the world to come, but a little thought, I think, will show that it is a platform of individuality on a very wide scale outside of all national lines. That important thought carries with it a good deal of truth. If there is no national judgment in the eternal world, we may be absolutely certain that national judgment takes place here. And if we go back to Egypt, to Babylon, to Greece, and Rome we have abundant evidence of the fact which I have ventured to suggest. We rejoice, on the other side, in the opening up of this magnificent country, and of this wonderful republic; but we desire to think of ourselves in Great Britain and to look out upon you, our near relatives and our valued friends, in the light of a solemn fact of national responsibilities. I fear that England is in great danger at the present time, and I do not hesitate in the least to state that I am sure it is because of her abounding iniquity. The life that has come to this great country during the last few years is beyond all language great, and her responsibility has correspondingly increased.

I want you to be careful of the material in this great land; your young people, I mean; keep them under Sunday-school influence, increase in every direction your care of them, do not let the thoughtlessness of life and pleasure and want of definite aim in the youth-time of your people become accentuated.

This work of the Sunday-school—this work of preaching the Gospel of Christ to the young people of America so that they will grow in love to God, so that her wealth shall not spoil her, pleasure shall not enfeeble her or degrade the life of Christ—the life finished in him; oh, that ye might have life, more abundantly, blessed life. He that hath life shall not see death, but his life shall be swallowed up by the Son of God. Oh, may this word come to some of you here.

Fly—messengers of mercy—go east, and west, north, and south; tell all the people of that life that is in Christ. See to it, great God, even our own God. And you may be a picture—a lesson to old Europe—in this new world that has waited for centuries of millenniums to be discovered and peopled you may rise and represent the nation that God has made to become nearest to his ideal, and if our mutual effort, in any humble measure can help to bring it to pass, then will we thank him, first, for his Grace, then for his love in the gift of his Son.

I shall go to England in a few days, and shall remember my hundreds of thousands of friends who have listened to me during the two years and a half of my visit to the cities of your great republic. I ask your prayers, for the truth that I have expressed, and would to God I had more time, more opportunity for the grave utterance of great things that I have spoken! May our God bless this institution and his whole church throughout the world, for Christ's sake. Amen.

A resolution was then presented by one of the audience thanking the American Sunday-School Union and its officers and Mr. Clarkson Clothier, Chairman of the Committee of Arrangements, for this splendid anniversary and thanking the members of the choir and Mr. H. H. McGranahan, the leader, for the magnificent music, which resolution was unanimously carried.

Benediction was then pronounced by the Rev. Isaac Emory, of Tennessee.

The singing at the anniversary meetings was led by a choir of about six hundred voices, composed of the Philadelphia Church Choral Union, augumented for this occasion by other singers under the leadership of Mr. H. H. McGranahan, aided by Mr. Frederick Maxson as organist and Mr. Thos. A'Becket as pianist. The singers were arranged upon the stage on seats rising tier above tier, presenting an impressive and beautiful scene.

TEN GREAT "OVERFLOW" MEETINGS.

Although three crowded meetings were held in succession at the Academy of Music, they were inadequate to give opportunity for all the friends of this great city of a million and a quarter of people to hear the distinguished Sunday-school workers and speakers brought together by the Seventy-fifth Anniversary of the American Sunday-School Union.

Hence the city was divided into ten districts, and ten "overflow" meetings—one at or near the centre of each district—were held on Wednesday evening, May 24th. Many of the churches of different denominations in these several districts cheerfully gave up their local mid-week services and united in a central Sunday-school meeting for their district of the city. The ten meetings were held as follows:

(1) West Philadelphia, South, at New Tabernacle Baptist Church, Chestnut above 40th Street, Rev. Geo. E. Rees, D.D., pastor, Chairman; addresses by Rev. James M. Crowell, D.D., Secretary of Missions of the American Sunday-School Union, and Rev. W. R. King, Superintendent of Missions for the Southwest; Rev. J. K. Bailie, D.D.—Presbyterian—also took part in the service.

(2) West Philadelphia, North, at Princeton Presbyterian Church, Rev. J. Addison Henry, D.D., pastor, who gave words of welcome. Hon. John Field, of M. E. Church, Chairman; addresses by B. F. Jacobs, of Chicago, and Addison P. Foster, D.D., of Boston. The Rev. J. G. Walker, D.D., of Mantua Baptist Church, and Rev. V. D. Reed, D.D., and others also took part.

(3) Germantown, at First Presbyterian Church, Rev. Chas. R. Erdman, pastor; John Knox Marshall, of Boston, Chairman. Words of welcome were spoken by the Assistant Editor of the Union, Rev. Moseley H. Williams (for the pastor); addresses by Rev. S. M. Vernon, D.D., of First M. E. Church, Rev. J. H. McCullagh, Superintendent of Missions for the South, and Rev. T. S. Samson, of First Baptist Church. The Rev. Dwight E. Marvin, of First Congregational Church, and Rev. J. T. Huddle, of Trinity Lutheran Church, also took part in the meeting.

(4) Northwest Central District, at Heidelberg Reformed Church, Rev. R. C. Zartman, D.D., pastor; Dr. Geo. W. Bailey, Chairman; addresses by Rev. T. B. Neeley, D.D., LL.D., of M. E. Church, and Rev. Isaac Emory, of Tennessee, and Mr. Geo. A. Weaver, of Michigan, missionaries of the American Sunday-School Union.

(5) Southwest Central District, at Second Presbyterian Church, Rev. Chas. Wood, D.D., pastor, who spoke words of welcome. Hon. A. D. Harrington, of M. E. Church, Chairman; addresses by Rev. J. T. Satchell, D.D., of M. E. Church, and Mr. F. G. Ensign, of Chicago, Superintendent of Missions for the Northwest. The Rev. Henry Parsons, D.D., and the Rev. James Williams also shared in the service.

(6) Southeast District, at the "Albert Barnes Memorial Chapel," of the First Presbyterian Church, Rev. Geo. D. Baker, D.D., pastor; William C. Stoever, Esq.,

of the Lutheran Church, Chairman; addresses by W. J Semelroth, of St. Louis, and a lecture with stereopticon views, illustrating the mission work of the Union, by E. P. Bancroft, District Secretary, of New York.

(7) East Central District, at North Broad Street Presbyterian Church, Rev. Chas. Wadsworth, Jr., D.D., pastor; Mr. Wm. H. Wanamaker, of Central Congregational Church, Chairman; words of welcome by the pastor; addresses by Rev. Thos. Lain, of Indian Territory, Missionary of the Union, and Mr. Henry Varley, of London, England. The Rev. Jas. Crawford, D.D., of the Reformed Church, and Rev. Chas. Nagle, pastor of the Moravian Church, also shared in the service.

(8) Northeast District, at First Reformed Church, Rev. E. F. Wiest, pastor; Hon. John F. Keator, of M. E. Church, Chairman; addresses by W. L. DeGroff, Superintendent of Missions for the Rocky Mountain District, and Rev. J. Poyntz Tyler, D.D., of the Protestant Episcopal Church.

(9) Kensington, at First Presbyterian Church, Rev. J. Hervey Beale, pastor, who spoke words of welcome; Rev. Edwin W. Rice, D.D., Editor and Secretary of the publications of the American Sunday-School Union, Chairman; addresses by Dr. Rice and W. A. Hillis, Superintendent of Missions for the Central District (Ohio, Indiana, and Michigan). The Rev. D. D. Smith, of the Protestant Episcopal Church, Rev. E. C. Griffiths, of M. E. Church, and Rev. W. H. Myers, of Pilgrim Congregational Church, and others, joined in the service.

(10) Frankford Presbyterian Church, Rev. J. B. Laird, pastor; Mr. Clarkson Clothier, Chairman; addresses by the chairman, E. B. Stevenson, of Iowa, Assistant Superintendent of Missions for the Northwest, and Rev. Alexander Henry. The Rev. W. A. Freemantle, D.D., of the Reformed Episcopal Church, and the Rev. Wm. Bamford, shared in the service.

Each of these ten meetings filled the respective churches, and, in some cases, almost to overflowing. "The Philadelphia Methodist," in a full report of the meetings, states "these were well attended, and the addresses are said to have been of a fine order." Of the central meetings at the Academy of Music, the Rev. Dr. S. W. Thomas, Editor of the same paper, says: "We have not witnessed a more inspiring occasion in all our experience of great events of a religious and educational order in all the annals of the history of Philadelphia."

The following were among the many excellent addresses:

ADDRESS OF REV. ADDISON P. FOSTER, D.D.

(District Secretary for New England).

Governor Rollins, of New Hampshire, recently issued a Fast-day proclamation, in which he used startling language concerning the religious condition of the rural portions of his State. "I suggest," said he, "that as far as possible on Fast Day union meetings be held, . . . and that in your prayers and other devotions and in your mutual counsels you remember the problem of the condition of religion in the rural communities. There are towns where no church bell sends forth its solemn call from January to January; there are villages where children grow to

manhood unchristened; there are communities where the dead are laid away without the benison of the name of the Christ, and where marriages are solemnized only by justices of the peace."

This language has excited wide attention, not only through New England, but outside of it. It has been by some denounced as a caricature, but has been generally endorsed as substantially true.

It is true undoubtedly if it be understood as a rhetorical statement, aiming to give a truthful impression rather than careful statistics. Rural New Hampshire has many hamlets hidden among the hills where religion is deplorably neglected. But the Governor's statement should be given a wider range than his own State. Whatever is true of rural New Hampshire is equally true of rural New England in all its parts. The Granite State is not a sinner above all others. The influences which have shaped its present religious condition have been in operation throughout New England. Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, and Connecticut are by history, by blood connections, and by business ties blended into one life. No other six States in the Union are so closely allied and so practically one. The influences that are making New Hampshire what it is are at the same time making Massachusetts what it is. Throughout New England the urban populations are engorged, and religious conditions there are constantly seeking adjustment to new centres of life, while the rural populations are depleted and often in deplorable need.

I. There are three influences that are working against religion in the rural districts:

1. The first is the movement of population from the country into the city.

New England long since passed from the agricultural to the manufacturing stage. With its hill farms often strewn with boulders, it found it impossible to compete with the fertile prairies of the West, and its teeming multitudes were obliged to turn to manufactures or starve. Consequently all along the principal water-courses villages and cities have sprung up, filled with huge structures in which the wheels of industry are whirring from sunrise till after the sun has set. The Merrimac River running through New Hampshire and Massachusetts, the Blackstone in Rhode Island and Massachusetts, the Nashua, Miller, and Ware Rivers in Massachusetts, the Androscoggin in Maine, and the Naugatuck in Connecticut are all like silver threads on which the pearls of busy manufacturing villages have been strung. The result is that population has been steadily gathering in these manufacturing places and deserting the old farming communities back among the hills.

This movement has gone on till in Massachusetts, Rhode Island, and Connecticut, where are found the chief mill privileges, the population is denser than in any other part of the country, while in Maine, New Hampshire, and Vermont the populati n is greatly scattered. [Southern New England is urban, while northern New England is distinctly rural. *The population per square mile for the whole of the United States is 21, for southern New England is 249, while for northern New England it is 26. This is less than the average population per square mile of twenty-four other States of the Union. Among the States having a greater density of population than Maine, New Hampshire, and Vermont are Virginia, West Virginia, North Carolina,

South Carolina, Kentucky, Tennessee, Michigan, Wisconsin, and Iowa. These figures are amazing. No one would have thought that rural New England had so fallen behind other rural States.]

Another way of looking at the same thing is to compare the urban and rural populations. [The number of people living in cities of 8,000 inhabitants or over, according to the census of 1890—the latest census generally available—was in Maine 20 per cent., in New Hampshire 27 per cent., in Vermont 8 per cent., while in southern New England the urban population was 70 per cent., 79 and 52 per cent. in Massachusetts, Rhode Island, and Connecticut, respectively, while in the whole of the United States it was 29 per cent.] For a hundred years there has been a steady flow of population from the country to the city. Kennebec County, Maine, is an illlustration. This county numbers just about what it did twenty-five years ago, but in that time, while the cities and their suburbs along the Kennebec have increased in population, every one of the other towns has seriously diminished.

It can be seen at a glance that such a diminution of population has weakened the ability of those remaining to maintain the services of religion. The youth and the energy and the enterprise of the country have been pouring into the city, and those who are left among the hills are not able to do for the services of religion what their fathers did before them.

Here, then, in northern New England is unquestionably a rural population widely scattered, furnishing conditions similar to those in the West and South, and needing similar methods of religious aid.

2. A second influence adverse to the best religious conditions in rural New England is the change that is going on in the population from native to foreign-born.

This change takes place both in country and in city. In the city those of foreign birth or parentage are brought into the mills as operatives. Fifty years ago in Massachusetts mills the operatives were the daughters of farmers in northern New England; later on they were Irish; now they are French-Canadians. At the same time as the native-born in the country have been coming to take the better places in the cities and abandoning the old homesteads on the hills the foreign-born have been attracted by the low price of these lands, are content to live on them in a smaller fashion and to work them more economically, with the result that the rural communities of New England are gradually losing their old-time Puritan conditions and coming more and more under the sway of foreign elements and ideas.

Already in northern New England the foreign-born constitute 14 per cent. of the population, the percentage for the whole United States being 15. These people are mainly Irish and French-Canadians, the latter being greatly in the preponderance. In southern New England the percentage of those of foreign birth is still greater, being 28, mostly Irish or French-Canadians, the preponderance being Irish. If we take those of foreign parentage as well as of foreign birth, the percentage is, of course, greatly increased, averaging for northern New England a quarter and for southern New England a half of the population.

These people are generally industrious and orderly, but they are not ordinarily in sympathy with our public school system or our religious institutions, and in these respects are a hindrance rather than a help. Being generally either Irish or French-Canadians, they are commonly Roman Catholics, and hence send their children, when

possible, to parochial schools, and do not assist the institutions of religion already existing in our rural districts. A little over a million of people in New England (1,004,605), or one-fifth of the whole, are Roman Catholics. In northern New England the Roman Catholic population is 10 per cent., while in southern New England it is almost 24 per cent.

3. These two conditions, a movement of population from the country to the city, and an increasing population of foreign and Roman Catholic elements, are sufficiently alarming, but they are not all—the church of God is peculiarly divided into a great number of denominations, largely working on individual lines and without coherence or co-operation. In Maine, for example, there are 27 denominations represented; in New Hampshire, 22; in Vermont, 24; in Massachusetts, 38; in Rhode Island, 28; and in Connecticut, 32. In several of these the census reports from two to six different bodies as one denomination. The Adventists, for example, are of six different kinds, the Free Baptists of at least two kinds, and the Christians of two kinds. New England is the hot-bed of many of the beliefs that are in opposition to evangelical religion. In Boston is the largest Christian Science organization in the world. Throughout New England Spiritualism has a strong hold, while Unitarianism and Universalism flourish as nowhere else. The Church of the New Jerusalem and the Jews have quite a hold in Massachusetts, while the Theosophists, the Plymouth Brethren, and the Christadelphians are represented, the Latter-Day Saints also having a following in both Massachusetts and Maine.

The result of all this division of feeling is that denominational rivalry is strong, and that the people of God, failing to present a united front in the Lord's work, often surrender to evil influences communities that could otherwise be reached. In Maine, for example, at a recent preaching-service in a Union Sunday-school, in the small congregation eleven different denominations were represented. The whole country-side was similarly divided. Denominational feeling ran high, and people could not be persuaded to sink their differences and unite in churches. Not more than two or three families in some neighborhoods held to the same views. In consequence church organizations in that part of the country are few, and those that exist are generally weak and often unable to maintain preaching.

There is a little township in Vermont of about 1,100 inhabitants with a small railroad village of perhaps 350 people. In this village are concentrated three churches of as many different denominations. Formerly the town comfortably supported two of these churches, but one of them was two miles north on the river, the other four miles back on the hills. As the little railroad village sprung up a third denomination started a church there, then both the other churches abandoned their old localities and moved into the village. The result is that the little village is over-churched, while the population back on the hills is without convenient means of worship, and largely neglects church-going. The three churches in the little village have never over 100 present in their congregations, and have a constant struggle to maintain themselves; indeed, one of them is almost entirely sustained by outside aid.

Similar conditions exist largely in all rural New England. There are far too many churches in a community; they find it extremely difficult to live; have to call

on outside aid for support; pay their ministers very small salaries, and in consequence are obliged more and more to accept uneducated ministers, and, feeling obliged to concentrate their means and their workers on themselves, are doing less and less of evangelistic work for the outside districts. There is a church in Maine which formerly sustained ten mission Sunday-schools in outlying districts within its reach, sending out its best men to carry them on. Now it is doing no work of the kind, and gives no hearing to the subject of Sunday-school missionary work in Maine. These churches feel that they have all they can possibly do to maintain themselves, and have no heart to attempt outside missionary work. It is impossible to refuse them sympathy, though they lack faith in the divine declaration that "there is that scattereth and yet increaseth."

In the cities, too, it should be said that the churches have their problems. Here population is pouring in, and provision must be made for these new-comers. In northern New England there are church sittings for 65 per cent. of the population, but in southern New England for only 51 per cent. Church accommodation in the urban part of New England is more inadequate than in the rural portion. The churches of the city, each determined to maintain its own denominational prestige, are struggling to take possession of the field, and, so far as they are ready to share the burdens of rural New England, often feel obliged to use their gifts for the feeble enterprises of their own denomination. The large foreign element in the city and the unevangelical element weaken them greatly. They often have all they can do to care for themselves, and are preoccupied with the tremendous problems of the city. Under these circumstances the rural districts are left unhelped, not only by the churches in their immediate neighborhood, but by the wealthier churches in the cities.

II. The results of these three unfavorable influences are patent in the growing religious destitution, ignorance, and immorality of outlying rural districts in New England.

It was to be expected, with the great number of people of foreign birth or parentage in southern New England, that this part of our land would have a diminished evangelical church membership. As a matter of fact, such church membership is only 14 per cent. of the population. But we might have hoped for a better condition of things in rural New England. We have been in the habit of thinking that the religion of the country would be the salvation of the city. In northern New England, however, the percentage of evangelical church membership is only 15. This is certainly a startling condition of things, showing a neglect of religion among large portions of the people, and revealing a failure on the part of ordinary church methods to meet the needs.

Professor Henry T. Fairbanks, of Vermont, some years since made careful inquiries in his own State, and was able to affirm in consequence that 290 churches in that State had ceased to exist, that in a population of 332,000 about 184,000 were not in the habit of church attendance, while on any pleasant Sunday not more than 75,000 were probably in the House of God. Vermont is an unusually godly State; it also has a population to the square mile of only seven per cent., and is, therefore, admirably calculated to exemplify the best conditions that may be supposed to

exist in rural New England. In New Hampshire the same conditions largely exist, although the State has a much larger urban population. The late Rev. Dr. A. J. Gordon once stated that when a boy living with his father in Central New Hampshire there were five churches near by, all of them well sustained and vigorously at work; but when as a minister he went back to his native town and built him a little summer home on a hill hard by, he looked down on the spires of those five churches, and every one of those churches was vacant. The Methodists of New Hampshire have recently issued a report on the condition of their churches. They are able to report an increase of only fifty-three members in the whole conference. They have four more Sunday-schools, but they report thirty-six less Sunday-school officers and teachers, 574 less scholars, and 550 less in average attendance. In every department of church-giving and church-support they have secured less money.

In Maine the Bible Society, which is constantly at work making a canvass of the State, has just reported that its workers were able to visit 70 towns and plantations last year, in which they found 20,000 families, and of these, 7,000 families, or one-third, were not in the habit of church-going. In the same direction are the statistics of Sunday-school attendance as given by the recent International Sunday-School Association at Atlanta. In northern New England 168,790 children between 5 and 18 years of age, inclusive, are not in Sunday-school. This is 51 per cent. of all the children. In southern New England half-a-million of children (507,818), or 58 per cent., are not in Sunday-school. [The percentage of the total enrollment in evangelical Sunday-schools in New England to the whole population is as follows: Maine, 17; New Hampshire, 16; Vermont, 19; Massachusetts, 13; Rhode Island, 17; Connecticut, 18. The percentage for the United States is 16. The lowest percentages are in Utah and Alaska, 4 each, and in New Mexico, 3; while the highest are in Delaware, 30, and in South Carolina, 31. The showing for New England, at the very least, makes it plain that there is great need for further work.]

The effect of all these adverse influences on the morals and religious life of the people in the rural districts is marked. The invariable result of the absence of religious privileges in a community is to demoralize it and to break down its character. Where there is no preaching, no Bible, no Sacrament, no Sabbath, no prayer, no thought of God, no knowledge of Christ, what else can be expected than a weakened moral sense and an occasional outbreak of passion? One of the leading clergymen of Vermont has stated that on the range of mountains stretching from north to south through his State there is a class of people who closely resemble in character and condition the poor whites of the South. It is not pleasant to dwell on this theme, but the murders that have occurred here and there among the hill towns, the open violations of the Seventh Commandment in the relations of families in the backwoods, the drunkenness and brawling that are found in retired hamlets, the constant desecration of the Sabbath in work on the farms and ball games on the fields, the utter ignorance shown on the part of children as to the claims of Christ or even the existence of God, are so common and so startling as to show most plainly the need of energetic missionary work.

III. Some six years ago the American Sunday-School Union took up this problem of rural New England with vigor, and instructed its secretary to locate

missionaries there as the way might open. As a result there is to-day a missionary in Maine, another in New Hampshire, a missionary and his wife in Vermont, both under commission, and a missionary in Massachusetts.

This work of the American Sunday-School Union is the only systematic and thorough work of the kind done in northern New England. It has been very successful and has proved itself admirably adapted to meet the needs. The missionary finds innumerable little communities where conditions are most unfavorable, the people poverty-stricken, discouraged, without ambition, in which the foreign element is predominant, denominational differences pronounced and apparently irreconcilable, and irreligion rampant. He puts new heart into the few Christians of the place, organizes the people into a Union Sunday-school, wins the foreign element through their partially Americanized children, meets immediate needs by grants of Sunday-school supplies, starts a prayer meeting, elicits the interest and helpfulness of the nearest pastors and churches, in time holds evangelistic meetings, and brings many to Christ. Thus communities in the lumber districts of Maine, in the gorges of the White Mountains of New Hampshire, in the French-Canadian quarters of Vermont, and in the recesses of the hills of Massachusetts, have alike been reached and transformed by the Gospel as taught in the Union Sunday-school.

During the last six years the missionaries of the American Sunday-School Union working in New England have organized 266 new Sunday-schools. In these schools not less than 7,384 children and youth have been brought, who otherwise would have been without the privileges of the Gospel, while 815 teachers have been set at work for Christ. At the same time, through these schools, at least 632 have been brought to Christ. In short, the American Sunday School Union has been steadily growing in favor in New England, has come to be a recognized influence of spiritual blessing in the rural districts, and has received public commendation for the good it has done from State bodies representing various denominations.

ADDRESS OF REV. J. H. McCULLAGH

(Superintendent of the District of the South).

Our Southern District comprises the eleven States south of the Ohio and east of the Mississippi River. Its greatest length from north to south is about 1,000 miles, and its average width nearly 700 miles. This territory now has a population of about 17,000,000, one-third of whom are colored people. Compare this section with other portions of our country, and we are struck with two things:

1st. How widely the population is scattered. These States are some of the oldest in the Union, yet New England has 71 people to the square mile, the Middle States, 121, and the South only 33 to the square mile. The cities in the South are not large, for 88 per cent. of the entire population live in the rural districts, or in small villages. Among this widely spread rural population, divided as it is along denominational lines, it is almost impossible to sustain any except Union Sunday-schools. An intelligent observer can see at a glance that, for the most of the people, it must be Union Sunday-schools or none. Here we find the reason why

the South is a field wonderfully adapted to the work of the American Sunday-School Union. With comparatively a small missionary force, the number of new schools established every year is remarkably large.

2d. If we compare the South with other sections, we are impressed with the poverty of the people, taken as a whole. Thus if we compare the taxable wealth of Massachusetts or New York with that of the South, we find that either of those States has more wealth than all of these eleven States combined. If we could increase the population of Massachusetts to 17,000,000, and not increase the wealth of the State one cent, we can readily imagine how great the poverty of the mass of the people would be. This is the reason why we must look to the American Sunday-School Union to help evangelize the rural districts in the South.

Moral Conditions.

In so vast a field there is a great diversity and there are marked contrasts in moral and spiritual conditions. In the cities and towns we have large churches and flourishing Sunday-schools. All of the denominations are active, pushing their work to the extent of their ability. Yet, notwithstanding all that has been done, we are confronted with the sad fact that there are THREE MILLION FIVE HUNDRED THOUSAND CHILDREN AND YOUTH IN THIS DISTRICT WHO HAVE NOT BEEN GATHERED INTO THE SUNDAY-SCHOOL.

This destitution might be localized into four general divisions:

(*a*) Even in many of the best sections there is a great need of more Sunday-schools for children in rural communities. The line of separation between town and country becomes more marked every year. Many who live from one to three miles from the town never send their children to the Sunday-school. Among good people in the country it is amazing how long the mistaken idea prevails that, because they cannot have a denominational school, they cannot have any. So that when a missionary of the Society comes and demonstrates to them that they can have a good Union school, it strikes them with the force of a revelation. It takes them a month to get through wondering why they never thought of it before. If the Society had the means thoroughly to canvass this district, from 15 to 40 new Sunday-schools might be established in every county in this great region.

(*b*) Another large factor in the prevailing destitution may be found among the poor whites in the piney woods section.

(*c*) Then the needs of the colored people are too well known for us to enumerate them.

The Mountain Whites.

(*d*) Perhaps more destitution prevails in the mountain region than in any portion of the South. This section is called Appalachian America. It comprises the mountainous portion of eight States, contains about 200 large counties, has a population of 3,000,000, and an area as large as the German Empire.

These mountain people have been greatly isolated from their surrounding neighbors. The line of separation for nearly a century has been almost absolute. In

some localities in Kentucky, the line which divides the mountains from the Blue Grass is as distinct as if it were a river. Start from this line and go a mile in one direction, you find land worth $100 an acre, and people living in every comfort.

Go one mile in the opposite direction, and you find land nominally worth $5 an acre, the people living in log-cabins, and perhaps their household goods not worth $10. And should you travel 400 miles in the same direction, only here and there would there be much change in general condition. Thus, these people have lived a separate and distinct life, with little or no social communication. As a certain writer says: "They seldom meet except in the State Legislature and the State prison."

Greatly Misunderstood.

The mountain people are greatly misunderstood. The newspapers do not publish much about them, except their bad doings. When we read accounts of their feuds and lawlessness, many would infer that they were hopelessly depraved or inexpressibly stupid. A greater mistake could scarcely be made, for they are very intelligent, and many are pious, God-fearing people. Their disregard for human life is largely owing to the lax execution of law and the customs of one hundred years.

They are a very polite people. I have heard Christian men in other localities use language to each other, which, if it had been addressed to one of the mountaineers, would have been followed by a funeral. In the mountains politeness is like charity, it covers a multitude of sins. It is conducive to long life. It prevents battle, murder, and sudden death.

They are very hospitable and kind. A gentleman was invited home to take dinner with one of these mountaineers. When they sat down to the table, the gentleman's face, perhaps, indicated some surprise at the scanty bill of fare: there was nothing upon the table except potatoes. The host was not the least disconcerted, but said, "Have a tatur; take two taturs; why! take darn near all the taturs!" They will give you the best they have, and that is true hospitality.

Very Destitute.

While these things are true, the great, sad fact remains that they are, perhaps, the poorest white people in the world. Visit thousands of their homes, and you will not find a newspaper of any kind or date. A handful of primary ragged school-books for the children is the library. Nothing to beautify the home or refine the taste. Grim, ghastly, abject poverty on every hand.

There are some forms of poverty which are truly pathetic. Many of God's saints in all ages have been poor in this world's goods, but "rich in faith and good works." Alas, so many of our mountain people are without the comforts of true religion! In their sickness, their tragedies, bereavement, poverty, and heart-aches, they must go to their religious teachers and preachers for consolation and instruction. And who are they? Too often they are poor illiterate men, who boast that they do not read the Bible. Perhaps they make liquor six days in the week and preach on Sunday. Their sermons are rambling, incoherent harangues, on such subjects as "De Laughing Hoss," "Beeswax," and "Walk Ye in de Middle of de

Big Road." We could give some very amusing outlines of these discourses. Amusing did I say? No, sad outlines; when we reflect that the weary, the heavy laden, the bereaved, the broken-hearted must try to find comfort in them. This is destitution; this is poverty, indeed.

Last summer our missionary visited eighteen out of twenty-one families along one of these little mountain streams, and there was not a Bible in any one of these homes. One man had reared eleven children, nine of whom were married, and he never had a Bible in his house. A college president who has visited this region says: "There is not a Protestant population on the globe so destitute of educated religious teachers."

Our Work.

When we get before the mind the vast extent of this district, how widely the population is scattered, the extreme poverty of the people, with three and a half million neglected children, we can correctly estimate the vast importance of our work. During the past thirty years the Society has kept about twelve missionaries constantly at work in this field. They have organized on an average about 400 new Sunday-schools every year.

These earnest, tireless men have been faithful in going back into the mountains, through the sandy pine forests, visiting villages, hamlets, cross-roads, towns, country school-houses, admonishing, instructing the people; organizing Sunday-schools; circulating pure evangelical literature for both the white and colored people. The blessed results which have followed this work cannot be estimated. Communities, neighborhoods, and entire counties have been revolutionized for righteousness. Conversions have been reported by the thousands, and hundreds of our Bible-schools have grown into churches. These schools are the advanced-guard which are followed by the home missionary work of all denominations. The Presbyterian evangelist, the Methodist circuit-rider, the Baptist, or any other minister working in the highways and hedges, if they can make an appointment at some village or school-house, where one of our little Sunday-schools has been established, find the people have been studying the Bible, and the field is ready for the preached word.

Last year an evangelist of the Synod of Kentucky organized a church, with 126 members, at Crockettsville. Nearly one-half of the conversions were from the Sunday-schools which our missionary had organized around that point, twenty-eight conversions being from one school and twenty-four from another. This is the pioneer or preparatory feature of the work.

Is the Work Permanent?

This question is often asked. As the most of our schools are established at very destitute points, and sometimes in the face of a stolid indifference or violent opposition, we do not guarantee that every one of them will flourish and prosper. Some have to be fostered and nursed, some have to be reorganized.

Some investigation along this line shows that it is wonderful that so few die. Thus a missionary in Alabama, not long ago, in looking up 263 schools which he had organized, found that only one of that number had died. Another missionary found

seventy out of every 100 schools organized by him continued their sessions from January to January.

Twenty-nine years ago we organized a school in a floorless house in North Carolina. The hogs had to be chased out and the cobwebs brushed down from the rotting rafters. The first superintendent held the office fourteen years, and had to walk six miles every Sunday. The missionary who organized the school was in that community not long ago. "Yonder," said a gentleman, pointing to a church, "is the present home of the school. Among her sons are seven lawyers, one of whom recently stepped from the bar to the pulpit. Last Sunday he preached his first sermon to a delighted congregation." Yes, a very large per cent. of the schools are permanent in their good work.

Our Distinctive Work.

While so many of our schools grow into churches, this is not our special object. IT IS OUR DESIRE TO ESTABLISH A BIBLE-SCHOOL IN EVERY VILLAGE, HAMLET, AND COUNTRY SCHOOL-HOUSE IN THIS LAND, SO THAT EVERY CHILD MAY BE TAUGHT THE FUNDAMENTAL VERITIES OF GOD'S WORD. There are tens of thousands of places where good Sunday-schools may be organized where perhaps there may never be any church. Hence there need be no rivalry or friction between ours and a strictly denominational work. Logically their work is to build up their own church, WHILE OURS IS TO SEEK OUT THE DESTITUTE AND NEGLECTED, SIMPLY BECAUSE THEY ARE NEGLECTED, AND NO CHURCH PERHAPS MAY EVER HAVE ANY SPECIAL INTEREST IN THEM. For wherever the Bible and good literature are read in the homes, and taught in the Sunday-school, we believe the Divine blessing follows it.

Facts from the Field.

AS AN INSURANCE OF NATIONAL MORALITY THE WORK OF THE AMERICAN SUNDAY-SCHOOL UNION PAYS BACK TEN TIMES ITS COST.

A man said to me not long ago, "You have been organizing Sunday-schools in the South, but I see you still have plenty of crime down there." Let us be fair about this question. In the first place we need 35,000 more Sunday-schools than we now have. For we have three-and-a-half million untrained children to reinforce the criminal classes.

You have hundreds of magnificent churches and flourishing Sunday-schools in Philadelphia and New York. Yet there is vice and crime here. Suppose we could transport 3,500,000 neglected children to this city, and let them run wild during the week and on the Sabbath, what a startling increase of crime there would be here! That there is vice here now does not prove that the lives of all the good and great men who have lived here were failures. It does not show that your churches and schools have been worthless. Ah, what would your city be without the blessed influence of these agencies for good? This line of reasoning applies to our work in the South. There are counties which a few years ago were the scene of feuds and outlawry, where the courts had to be protected by the State troops. In these same counties to-day, under the blessed influences of God's Word, the Sunday-schools opening the way, you will find order, peace, and quiet.

Not long since at a religious gathering a minister spoke of a certain place called High Peak as having such an unsavory reputation that he would be afraid to visit it. He inquired of our missionary, who was present, if he would venture to go? The missionary made the trip, was kindly received, organized a school which soon numbered 180 scholars, and the reputation of High Peak has improved 180 per cent.

Some of you have perhaps read the book by John Fox, the gifted Kentucky writer, called "Hell for Sartan Creek." Well, there is such a creek. Mr. Fox, however, is not writing upon religious matters, and he makes no mention of the Sunday-school which we organized on that creek in 1893 with sixty-three scholars, not one of whom had ever been in a Sunday-school before. Nor does he mention that in 1896 the school had grown into a church of fifty-three members, and that now they have a comfortable log church.

If time permitted we would like to give a history of Cedar Falls Sunday-school in Virginia, which has turned out 2 missionaries, 10 preachers, 25 school-teachers; and 300 members of the school have been converted.

I would like to tell you of one of our little country schools in Kentucky that has turned out a candidate for Vice-President of the United States, a Lieutenant-Governor of Kentucky; also one of the leading book publishers in New York, 3 ministers of the Gospel, 1 missionary of the American Sunday-School Union, 56 school-teachers, 10 physicians, 7 lawyers, and 1 judge. Yes, the work pays ten times its cost as an insurance of public morality.

Last summer we found a brave Christian woman in Pike County who had started a Sunday-school of her own. All that she had was a Bible and twenty-five cents' worth of papers. When the trustees forbade her the use of the school-house she taught the children under the trees.

I would not exalt the claims of this district over those of the neglected children in any other sections. But when it comes to poor children, and plenty of them, from eight to fifteen in a family, we are ready to go into the arena and enter the lists against the world.

Now then, my friends, from the very nature of the conditions under which they live, the great majority of these children cannot be gathered into denominational schools. For this reason shall they be allowed to remain ignorant of the Saviour who died for them?

ADDRESS OF E. P. BANCROFT

(Secretary for the District of New York and New Jersey).

In former years this Society had missionaries in New York State and New Jersey, who established schools, engaged in house-to-house visitation, and distributed Bibles, Testaments, and Sunday-school literature. Churches grew out of their work. Some of these brethren are still remembered with pleasure by the older residents, one notably so, our old missionary, Mr. L. B. Tousley, of Western New York, an original, earnest, and eloquent worker. Our veteran missionary in Michigan, Father Wright, received a strong missionary impulse when settled in

Western New York as a pastor, through the rousing appeals of this wonderful man, which he carried with him to his Michigan frontier home and into his own Sunday-school work there.

During the period of drought in Nebraska, Dakota, and other States, special gifts of money and clothing were made from this district, to the value of several thousand dollars. These gifts aided materially in uniting the widely separated parts of our country in a bond of sympathy and brotherhood. I recall one instance especially, where the superintendent of one of our best schools in Nebraska told me, when on a visit to his school, that he was among the number who had received much-needed aid at that time, and he felt very grateful for it. The tear of gratitude in his eye gave ample evidence that he spoke truly.

It is an interesting fact that we have missionaries who fought on opposing sides during the Civil War, but who to-day are united in the one grand purpose of gathering the youth of the frontier into Bible-schools, where the influences are both spiritual and patriotic.

This Society does an effective work among the Indians and colored people as well as the white settlers. I can testify from my own observation and experience that no discrimination is made, and that the missionary is welcomed when understood wherever he goes. When going around among the mountain whites in the South awhile ago, establishing schools in company with our missionary there, we were asked by a colored woman to start a school for them also at one point where we had just started one for the mountaineers, and she added, quite pathetically, "For you know we, too, have souls to save." It is hardly necessary to say that this school was soon established, as desired, and now there is a generous rivalry between them as to numbers, attendance, and progress generally.

Marvelous has been the change among the Indians, where the Bible-school has been established for any considerable time. I was a guest at an Indian home in the Indian Territory where they had a Bagster Bible and an illustrated edition of Pilgrim's Progress in their well-furnished house. We do not always appreciate fully the civilizing influences which accompany Christianity in the homes of a primitive race or people.

Our Society is also doing an effective work among the cow-boys out on the plains, resulting in several instances in the men becoming preachers themselves after a special course of training. In one instance the former cow-boy is now acting pastor at a prominent cattle terminus in Nebraska.

With one of our missionaries in Wisconsin I went to the home of a wife and mother dying with consumption. The missionary sang a Gospel hymn, read from the Bible, and led in prayer. The family had been without a Bible till the missionary visited them awhile previously, and the children had not been to a Sunday-school till he had established one in their neighborhood.

The superintendent of one of our schools in Michigan told me he was an unconverted man when he took charge of the school, but the presence of so many children made him feel that it was like the "blind leading the blind," and he repented, asked God's forgiveness, and found peace in Christ. Our missionary had appointed him superintendent, simply because there was not a Christian in the entire

neighborhood. If we do the best we can with the best we have, God will see to the result in his own way.

One of our missionaries had this experience a few years ago: He went to a little settlement hid among the sand-hills. Found they had an old shanty for a school-house. Had the first meeting with them at night. The young men would not come in; stood around outside. Calling them in only resulted in their running away. The homes miserable affairs. Rain came up at night. He said: "I was drenched while I lay in bed. To-day everything is changed. I stop with the same family. Have a comfortable room, in a neat cottage. They have a nice church. One of the very young men who ran away that first night is now a preacher of the gospel." A wonderful improvement has come over that whole community.

One of our missionaries gave a little girl a book, telling her that a kind-hearted lady in a distant city sent it to her. With joyous surprise the bright girl inquired: "How far does she live from heaven?" "Not far off," said the missionary, "she is a friend of Jesus."

From that cabin he went to another, sowing seeds of kindness, supplied by generous contributors, and the suggestive inquiry of the child still seemed echoing from every cliff along the pathway of the missionary.

In the mining and lumber camps our Society does a special work that none of the denominational societies care to undertake, as churches cannot result among these migratory people. But the need of the gospel is all the more apparent.

Sketches and stereopticon lectures are very helpful in presenting the work in my district, especially among the younger people. As they are the ones on whom we shall soon depend in the natural order of things, it is desirable that their interests be increased in every possible way. Some of the very best and most steadfast donors to our work in New York, however, are God's aged saints, who aid us by their prayers as well as their regular annual gifts. The financial offerings from this district are among the largest to the Society, and have been for many years.

ADDRESS OF W. L. DeGROFF

(Superintendent of the Rocky Mountain District).

The area of the Rocky Mountain District (four States and one Territory) is seven and one-half times that of New England—but sparsely settled as compared to the East—yet containing at least 500,000 children and youth unreached by the gospel. These are mostly the descendants of people who have pioneered it for generations in Ohio, Indiana, Iowa, Missouri, and Illinois, and have therefore the accumulated energy and perseverance of their ancestry. These—with those who, from the States farther East—have, in pursuit of wealth and temporal betterment, disregarded discomfort, hardship, and danger to win the prize, while they developed characters of consecration and devotion, which, if sanctified, would be most powerful factors in gospel evangelization at home and abroad. Satan, perhaps, therein "wiser than the children of light," seems to count these energetic resourceful souls a

valuable possession, and is unusually active with multiplied devices for their ruin. Hundreds of thousands of these young lives are never touched by much of ordinary home-mission methods so often expended in towns in shameful and wasteful and obstructing multiplication. To these the American Sunday-School Union missionary goes, to care for those uncared for, with no shibboleth save the gospel of him who was "manifested to destroy the works of the devil."

The Great Need Illustrated.

Some months ago a friend of the Society's work and the shepherdless children of my district handed me $25 to establish and equip for work a Sunday-school in some destitute neighborhood. This gift was applied by a missionary during a toilsome tour of "two hundred miles, with wagon and tent and camp outfit, over three ranges of mountains, through an Indian country and a dry, uninhabited desert, thirty miles at a time without a drop of water. There are no railroads," and tourists are not found on this trail. He penetrated a valley containing 6,000 souls. The valley "has been settled twenty-five years, and had *in all that time no testimony for Jesus* except a very few casual visits, and no religious services except those of the deluded followers of Joseph Smith. There were men and women with families who never heard a sermon or knew anything of religion save Mormonism. There were a few timid and anxious souls awaiting a better day." Here in a little village the school was planted. At the hour for its first session, "out from among the willow bushes and grass farms, came men and women with their children. There are three little girls on one horse and a boy is trying to make the horse 'buck' and throw them off. In the little belfry of the school-house hangs the bell; some one is ringing it, and its call to an evangelical Sunday-school is one which this village *never heard before* in the twenty-five years since it was settled." Yonder come a man and woman in the buckboard with the three boys and the baby; well, she is the superintendent—plucky little woman! Her husband stands by her, holds the baby, sees that she has a fair chance, teaches a class, digs the coal for the fire out of a coal mine on his farm, and makes a home for the missionary at his little log-cabin in the bushes. That dear old couple spoke very feelingly of what it meant to them to hear once more the pure Gospel of the Son of God after a quarter of a century of waiting. There are ten little children in the infant class. Wonderful things in their eyes are that big picture roll and the little picture cards, the Golden Text, and lesson story. There is a whole family from up in the mouth of Stanaker Draw; the parents were Mormon-raised, but have cast it off and are without religion.

Again, a missionary tour into the M—— District, with visits to four camps; at two of them there was not a Christian family; in one camp one-third, and in another two-thirds were without a Bible. At M——, with 3,000 people, there was not found a Christian pastor or a regular service. Beside these at M—— and lying about it are six or eight more similarly destitute. Let Ezekiel's inspired words describe them, and the Holy Spirit search our lives to see if we are in any degree responsible for help withheld from these perishing souls. Ezekiel 34: 5, 6: "And they were scattered without a shepherd, and they became meat to all the beasts of

the field when they were scattered. My sheep wandered through all the mountains; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them."

Amid these shepherdless ones the "adversary, the devil, as a roaring lion, walketh about seeking whom he may devour," and no shepherd-pastor to help or defend against him, or befriend the lambs and sheep. None to lead them to the protecting arms of the Great Shepherd. One missionary discovered a needy district and began his relief work. He found a family to whom distressing calamity had come. As the mother and children were about the fireside one evening in the dug-out home, the timbers upholding a heavy dirt roof gave way and fell upon them, killing two of the children. The missionary found the father without Christian faith and no human, helpful hand. He said: "If there is a God, he must be heartless and cruel to permit such a blow as this." Lovingly the missionary applied the truth from God's Word and delivered him from the adversary, who would have him cast away all faith in God, leaving him in the slough of infidelity. Later, a visit found himself injured and bedfast in the midst of snowstorms and wintry weather, with stock uncared for, and wife trying to carry the heavy burdens of ranch and household work. The missionary gave him the Bible, with selections designated, went to the wood-pile, and in a couple of hours had chopped enough to supply the fire for several days, then fed and watered the stock, cared for the sick and injured, and at last came again to the bedside to find the man reading the Word, and to be greeted by words of grateful appreciation. But how many poor shepherdless souls, like sheep and lambs, on prairie and in the mountains, are beset by life's adversities and sorrows, and find no friendly hand to deliver them out of the mouth of the lion, no David-like protector in their need!

An Effective Method of Help.

Some three or four years ago, in a district in Colorado, a school was organized by a missionary. The locality was unpromising and required the repeated aid of the missionary to keep the school going, as the devil seemed at work to overthrow and stop its work. Last year there were gospel meetings held, and twenty-nine souls confessed Christ; others were added, a church organized (recently reported fifty-six members), a house of worship erected.

In one large family the father was an avowed skeptic, the older sons active in dissipation and leaders among the young people; "the home a resort of the tougher element of the region." The Sunday-school reached the children. During the gospel meetings mentioned, a son said in the family one evening, "Guessed he would go to the meeting." The father said, "He didn't want him to go; such stuff as there being a God, he didn't believe, and did not want him to believe." But the son did go, and was converted; other children also, and, later, the father after a hard struggle surrendered and confessed Christ. Later the two older sons heard the call to the ministry, and have consecrated themselves to that work, and begun studies to that end. The father avows his purpose to aid them to the best education, even to spend his last dollar therein. He is now among the first to testify for Christ in public meetings, and pleasant was it indeed to hear the young lad of the house-

hold speak in the prayer-meeting on one occasion of his Christian joy, that he "now felt so happy he felt like whistling all the time."

For the needs of this vast region we have employed during the past missionary year six men, beside the superintendent, throughout the year, and six men a part of the year, equal to two and one-half full years, "but what are they among so many needing the Bread of Life?" Oh, fellow-disciples of Jesus, may we not prayerfully seek to learn if we have not something we can put into his hand, that may be useful to him to minister help to those fainting "and scattered abroad, as sheep having no shepherd!" Matt. 9 : 36.

During ten years past of the administration of the present superintendent, our missionaries in this district have organized 1,568 schools and reorganized 351 schools, thus supplying the gospel to 1,919 districts, and enrolling 67,380 children and parents for Bible study; they also aided 2,629 schools, made 69,692 visits to families; distributed 14,443 copies of the Scriptures; made 16,891 addresses and sermons; and God has glorified himself in the salvation of thousands of souls through these schools, which have found in them a fountain of life-giving grace, like a springing well in the desert.

ADDRESS OF W. A. HILLIS

(Superintendent of the Central District).

In entering upon our work in this district we were informed there was no need for such work here, as the churches and State organizations were caring for the children at home.

Notwithstanding, we found localities on the Western Reserve where there had been years ago at the centre two or three churches, that with the change of population had been closed, and the buildings were now in a tumble-down condition, and no one seemed to take any interest in the work. Another of our States we had gone over with our missionaries, in a general sort of way, and we realized the need there. In still another portion of our field we found the church and the people were most thoroughly satisfied with the condition of things.

In the great States of North Dakota, South Dakota, Montana, Wyoming, Idaho, Washington, Oregon, Nevada, Utah, Colorado, Arizona, and New Mexico—twelve States—equal in area to twenty-nine such States as Ohio, a mighty empire in and of itself, there were 562,936 children of school age outside the Sunday-school. And in the single State of Ohio 565,050 children of school age outside of Sunday-school, 2,114 more children of school age outside of Sunday-school than in all that vast territory.

At the close of the sixties the American Sunday-School Union had a missionary at Mitchell for southern Indiana. After he had worked here a number of years, it was decided by the Union that this part of the country was well organized and he was transferred to Arkansas. Thirty years have passed.

What of the field? More people now do not attend Sunday-school than there

were in Southern Indiana at that time. One missionary writes: "I have organized six schools in this township, and just commenced on my second township. There was not a school in it until I organized it."

Another township in my county has fourteen fine school-houses in it, and not a church or Sunday-school in it. At the convention at Bedford, Mr. Blair, President of Shauswick Township, said: "The President of Flynn Township complained there was not a Sunday-school in his township. There are more than fifty neighborhoods in this county that need a Sunday-school."

A letter from a business man in the county south, appealing for help, says: "I know one township in this county that has no Sunday-school, and never has had; but there is a distillery and many red faces in this locality."

A message from the missionary in the county lying west says: "Some one has said: 'Facts are God's arguments.' I believe it. Here are a few of them, and let me say they have done more to convince me that this is the work of God, and is probably doing more for the salvation of souls, of families, and of the nation than any other Christian work."

This county had over 15,000 people in the census of 1890, and last year had but eight Sunday-schools. I found five districts to-day without a Sunday-school or church. In six years that I have been in Christian work I have traveled over 6,000 miles, but I have never before encountered such religious destitution as I have found this week. Young men and women who have passed their teens, and by the score I found them, who have never been in a church or Sunday-school in their lives. Three districts that contain from 70 to 120 Protestants, and never had a Sunday-school, were among the districts I visited.

Another missionary says: "I was informed by the county president that every part of his county was supplied with a Sunday-school, and every child in the county had the privilege of the Sunday-school. The County Superintendent of the Public Schools was present, and he verified the statement of the president. I started out to investigate. I soon found there were hundreds of children who attend no Sunday-school. Within six miles of the county seat, I found two districts containing between sixty and seventy children, and no Sunday-school."

One man said: "We have lots of people here, but they ain't much on religion. Organized two good schools. I have already found one township without a Sunday-school or church, and here I have organized two schools. I am often met with such remarks as the following: 'I would rather send my children to a dance than to a Sunday-school. There is no use to train children, when Jesus wants them he will call them.'"

Another missionary says: "Upon my arrival, I called to see the missionary of a denomination located at Hanover. I was cordially received, and was informed that I had been sent to a field that was thoroughly worked. As I had been sent here by the superintendent, I determined to investigate, and commenced work. I found whole townships without church or Sunday-school.

"In the eight weeks I have been in this county, I have organized twelve Sunday-schools with fifty-one teachers and 526 scholars, all of them in very needy places. They are planted in neighborhoods where there are not enough of one

denomination to carry on a denominational Sunday-school, but where the Union Sunday-school can be successfully maintained.

"Shall I tell you of Ohio and its great need? Lest I tire you, I will give but one brief reference to the work here. Nearly five weeks ago, I found an Ohio man who was willing to have his money used in Ohio. His missionary has been at work one month. He has organized fifteen Sunday-schools with seventy-eight teachers and 610 scholars. In his county there are 30,000 people outside of Sunday-school.

"If mere neglect produce such appalling results so rapidly, what will be the terrible outcome if it is allowed to remain, increase, and multiply. Our cry from the Central District is the same as that of the foreign fields, 'We need more missionaries,' and we need them at once, for the saving of the children."

During the years from '90 to '94, inclusive, the following work was accomplished: 268 Sunday-schools organized, with 1,179 teachers and 8,983 scholars. There were 861 schools aided, with 9,024 teachers and 97,093 scholars; 3,470 Bibles and Testaments distributed; and 13,649 family visits made; 5,365 addresses delivered.

During the years '94 to '99, inclusive, we organized 507 Sunday-schools, with 1,821 teachers and 14,878 scholars; 786 schools have been aided, containing 6,829 teachers and 77,252 scholars; 3,702 Bibles and Testaments have been distributed; 4,982 family visits have been made; and 5,316 addresses delivered.

We feel that we have a great deal to be thankful for in the advance made, but there is much land yet to be taken. With a commission from the Captain of our salvation, "to go into the highways and hedges, and compel them to come in," and with his promise behind us, as given to his servant, Joshua of old, "Every place the sole of your foot shall tread upon that I have given to you, as I said unto Moses," we press on. During the last year, God has given us the largest gift ever given from a living giver in the Central District, in the history of the past seventy-five years. We take courage, believing victory is for us and our cause.

A SOCIAL EVENT.

Among the interesting proceedings of the 75th Anniversary was a luncheon given by Mr. Clarkson Clothier to the Officers, Managers, Secretaries, Missionaries, and distinguished Speakers of the Union, at the Manufacturers' Club, Thursday morning. We take a report from the city dailies:

"Brief addresses, of one minute each, were made by the Secretaries and Superintendents of the eight districts of the Union in response to the question: 'What is the effect of this anniversary on your field?' Mr. John Knox Marshall, of Boston, felicitously responded also on behalf of the Board of Managers.

"An interesting feature of the entertainment was the presentation of a 'loving cup' to the Rev. Edwin W. Rice, D.D., Editor of the Society's publications, who, as Missionary, Superintendent, Secretary, and Editor, successively, has been in the service of the Society continuously for forty years.

"In a graceful speech, Mr. Clothier made the presentation on behalf of his fellow-members of the Union. Dr. Rice was surprised, but expressed most fittingly his heartfelt appreciation of the affection which prompted his co-workers to accord him such a token of their esteem and regard.

"The cup is of solid silver, beautifully chased, and bears this inscription:

REV. EDWIN W. RICE, D.D.
IN
LOVING RECOGNITION OF
FORTY YEARS OF FAITHFUL SERVICE
FROM HIS FRIENDS IN
THE AMERICAN SUNDAY-SCHOOL UNION
AT ITS SEVENTY-FIFTH ANNIVERSARY
MAY 25, 1899.

"Mr. Clothier's guests included: Morris K. Jesup, President of the Union; Thomas Cooper, Richard Ashhurst, John R. Whitney, J. M. Andrews, James F. Stone, M.D., Lewis D. Vail; Robert T. B. Easton, of New York; Richard Wood, William C. Stoever, W. Beaumont Whitney; John Knox Marshall, Boston; John F. Keator, William H. Wanamaker, Cicero Hunt, John H. C. Whiting, Avery D. Harrington, H. C. Gara; D. Wilson Moore, of Clayton, New Jersey; Rev. George Dana Boardman, D.D., Bishop Cyrus D. Foss, D.D., Rufus M. Jones; Henry Varley, London, England; Rev. E. K. Bell, D.D., Ohio; Chas. G. Trumbull, Rev. Edwin W. Rice, D.D., Rev. James M. Crowell, D.D.; Rev. Addison P. Foster, D.D., Boston; F. G. Ensign, Chicago; Rev. W. R. King, St. Louis; Rev. J. H. McCullagh, Kentucky; Rev. Isaac Emory, Tennessee; G. A. Weaver, Michigan; W. A. Hillis, Ohio; W. L. DeGroff, Kansas; Rev. Thos. Lain, Indian Territory; Professor Holden, Beloit College; E. B. Stevenson, Iowa; E. P. Walling, Brooklyn; E. P. Bancroft, New York; H. H. McGranahan, Chicago; Rev. Geo. L. Shearer, D.D., New York; Rev. Moseley H. Williams, John F. Simons, Rev. E. K. Tullidge, J. H. Young, W. H. Hirst, and W. R. Moody, of East Northfield, Massachusetts."

On Friday and Saturday, May 26th and 27th, there were conferences of the Secretaries and Superintendents in the Teachers' Hall, at the American Sunday-School Union, to consider and discuss various phases of the work, and to shape or suggest advanced movements for more effectively reaching the neglected in our country.

In view of the large size of the *Sunday-School Missionary* for June and the necessary delay in its issue, the number for July will be omitted. The next issue will be that of August.

APPENDIX.

AMERICAN BIBLE SOCIETY.

BIBLE HOUSE, NEW YORK, May 19, 1899.

CLARKSON CLOTHIER, ESQ., 1122 Chestnut Street, Philadelphia, Pa.

DEAR SIR: At a special meeting of the Board of Managers of the American Bible Society yesterday, your kind invitation of May 11th was presented, and it was

Resolved, That the invitation of the American Sunday-School Union to attend its seventy-fifth anniversary in Philadelphia on the twenty-fourth and twenty-fifth of the present month be accepted, and that the Rev. John Fox, D.D., be deputed to attend as the representative of the American Bible Society, presenting the hearty congratulations of this Board of Managers in view of the grand work which the Union has been doing during three-quarters of a century in establishing schools in all parts of our land for the study of the Holy Scriptures on the Lord's Day.

Dr. Fox is now absent from the city, but expects to be in Philadelphia in time to attend your anniversary.

It would give me personally great pleasure to be present on an occasion of such interest, did not other duties confine me to the Bible House. Among the very earliest recollections of my boyhood are the Question Books published by the American Sunday-School Union, which in those days were so helpful for the study of the Scriptures.

Hoping that your anniversary will be a complete success, I am, very truly yours,

EDWARD W. GILMAN,
Corresponding Secretary.

AMERICAN BIBLE SOCIETY.

BIBLE HOUSE, NEW YORK, May 15, 1899.

CLARKSON CLOTHIER, ESQ., American Sunday-School Union, 1122 Chestnut Street, Philadelphia.

MY DEAR SIR: . . . . Allow me to express for myself and my colleagues, and on behalf of this Society, our cordial interest and congratulations on this Diamond Anniversary of your noble organization. It has been used of God to such high ends in the past that we can but hope and pray that it will continue for a longer future its appointed work in the extension of the kingdom of our blessed Redeemer. Whatever we can as a Society rightly do to aid you will give us great pleasure.

Yours very sincerely,

JOHN FOX,
Corresponding Secretary.

AMERICAN TRACT SOCIETY,

10 EAST 23D STREET.

NEW YORK, May 18, 1899.

MR. CLARKSON CLOTHIER, Chairman, American Sunday-School Union, Philadelphia, Pa.

DEAR SIR: At a recent meeting of the Executive Committee, the following action was taken:

Resolved, That the Executive Committee of the American Tract Society most heartily congratulates the American Sunday-School Union on its happy completion of seventy-five years of a work eminently useful to the church of Christ and signally blessed by Him. The training of youth for Him and His service, in which you and we are alike engaged, is the most effective and hopeful of all forms of Christian effort, and we rejoice with you in the vast good which Providence has enabled you to accomplish, and trust that the future will see your work expanding with the opening fields until all people shall know the Lord.

Resolved, That Secretary Rev. George L. Shearer, D.D., be requested to attend the Diamond Anniversary of the Union, and express in person the fraternal greetings of this Society.

Yours cordially,

WM. W. RAND, Secretary.

At meeting of the Executive Committee of the International Sunday-School Convention, held in Philadelphia on the 24th day of May, 1899, the following resolution was unanimously adopted:

WHEREAS, The American Sunday-School Union is celebrating its Diamond Anniversary, at this time, in this city:

Resolved, That we, members of the International Sunday-School Executive Committee, extend our hearty congratulations to the Union upon the completion of seventy-five years of Sunday-school work, and express our appreciation of the great work done by the Union, and the hope that the blessing of the Lord will abide upon your work.

We are pleased to present this resolution by Rev. Alexander Henry, a great-grandson of the first President of your Union.

Respectfully submitted,

B. F. JACOBS,
Chairman, *pro tem.*

AMERICAN BAPTIST PUBLICATION SOCIETY.

A. J. ROWLAND, D.D., Secretary, 1420 CHESTNUT STREET.

PHILADELPHIA, May 13, 1899.

MR. CLARKSON CLOTHIER, Chairman, 1122 Chestnut Street, Philadelphia.

DEAR SIR: Your favor of May 11th finds me on the eve of starting for San Francisco, at which city the Anniversary of the American Baptist Publication Society, and other organizations of our denomination, will be held this year from May 25th to June 1st. The holding of our anniversary at so great a distance will prevent us from being represented at the 75th Anniversary of the American Sunday-School Union. I am sure that we should have been glad to accept your kind invitation if it had been possible to do so, especially as our Society observes this year its 75th Anniversary, having been constituted Feb. 25, 1824. The best we can do under the circumstances is to congratulate the American Sunday-School Union on the completion of three-quarters of a century of work for the Master, and to extend our best wishes for the future. Our Society is engaged in the same sort of work, and we rejoice in the success the Union has achieved, as well as hope that this success may be multiplied manyfold in the years to come.

Very truly yours,

A. J. ROWLAND.

WILLIAM SCOTT, D.D., President. GEO. M. BOYNTON, D.D., Secretary and Treasurer.

CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY.

CONGREGATIONAL HOUSE, BOSTON, May 22, 1899.

DEAR SIR: I am happy to extend the fraternal greetings of the Congregational Sunday-School and Publishing Society to the American Sunday-School Union on its 75th Anniversary.

Our Society was originally organized as an auxiliary of yours. After about four years our Baptist brethren and ourselves—or rather our grandfathers—withdrew and divided the assets—the latter at least, in order to be free to publish tracts and books on the Calvinistic doctrines which were so dear to their hearts. To this impulse they gave quite full right of way for the years following. . . .

In these days we are glad to know that the American Sunday-School Union believes in denominational church and Sunday-school work and rejoices in aiding it. We also believe in union of children and of Christians of all names, and find multitudes in the neglected places of our land who come to it under our simple organization.

In this work, thus far common to us both, we rejoice with you as with a brother eight years older than ourselves.

Yours sincerely,

GEO. M. BOYNTON.

MR. CLARKSON CLOTHIER, Chairman of Anniversary Committee, American Sunday-School Union, 1122 Chestnut Street, Philadelphia.

SUNDAY-SCHOOL DEPARTMENT, METHODIST CHURCH, CANADA.

Rev. A. C. Crews, General Secretary.

Toronto, Ont., May 20, 1899.

Clarkson Clothier, Esq., Chairman Anniversary Committee, American Sunday-School Union, 1122 Chestnut Street, Philadelphia, Pa.

Dear Sir: Most heartily and cordially, I desire to congratulate you upon the Diamond Anniversary of the American Sunday-School Union. During its long history your organization has been a great factor in extending and popularizing the Sunday-school movement. The success you have realized has been well deserved. May the Sunday-School Union abound yet more and more.

Yours sincerely,

A. C. Crews.

Jesse L. Hurlbut, D.D., Editor.

Editorial Rooms, Department of Sunday-school Literature, Methodist Episcopal Church, 150 Fifth Avenue.

New York, May 16, 1899.

Mr. Clarkson Clothier.

Dear Sir: Answering your letter of May 11th I desire to express regret that it will not be possible for me to be present at the Diamond Anniversary of the American Sunday-School Union. I recognize the great work which has been done in the past through this organization, and would gladly present my congratulations in person at the Anniversary if it were possible for me to do so. The West and South have been planted with many Sunday-Schools through your Society; and many churches, now strong, look back to humble beginnings under the auspices of your missionary workers. With thanks for your past, greetings for your present, and hopes of your continued usefulness in the future, I remain, yours sincerely,

Jesse L. Hurlbut.

Mr. Clarkson Clothier, care American Sunday-School Union, 1122 Chestnut Street, Philadelphia, Pa.

PRESBYTERIAN BOARD OF PUBLICATION AND SABBATH-SCHOOL WORK.

Witherspoon Building, 1319 Walnut Street, Philadelphia, Pa.

Rev. E. R. Craven, D.D., Secretary.

May 8, 1899.

Mr. Clarkson Clothier, Chairman, Anniversary Committee, American Sunday-School Union, Philadelphia.

My dear Mr. Clothier: It gives me great pleasure as Secretary of the Presbyterian Board of Publication and Sabbath-School Work, to write to you as the representative of the American Sunday-School Union, to congratulate the Union on the completion of seventy-five years of its noble history. We congratulate you upon what you have done in these years in the establishment of Sunday-schools in various parts of our country and in the dissemination of wholesome literature for the young.

We wish you continued success in the future, and trust that the observance of this Anniversary, for which you are making such extensive preparations, will create a further interest in your work, enabling you to extend and greatly increase its influence.

Our Board, at its meeting, April 25th, took notice of this Anniversary and directed the Secretary to write in this official way.

Very sincerely yours,

E. R. Craven, Secretary.

PRESBYTERIAN COMMITTEE OF PUBLICATION,
1001 East Main Street.
Rev. Jas. K. Hazen, D.D., Secretary and Treasurer.

Richmond, Virginia, May 17, 1899.

Mr. Clarkson Clothier, Chairman, etc., Philadelphia, Pa.

My Dear Sir: In response to your communication of the 11th inst., I beg to say that it would give me great pleasure to attend the 75th Anniversary of the American Sunday-School Union, but my duties here, in connection with the meeting of our General Assembly, will prevent my attendance.

I have a special interest in the work of the Sunday-School Union. I spent one vacation in my college course, almost fifty years ago, in Sunday-School missionary work under a commission of the American Sunday-School Union, and have never lost my interest in its work.

I trust you may have a most profitable occasion and that the work of the Union may be continued with greater success than ever. With sincere regards, I am, yours very truly,

Jas. K. Hazen.

FORTY-FIRST GENERAL ASSEMBLY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA, May 24 to 31, 1899.

Second Church, Philadelphia, May 25, 1899.

To the American Sunday-School Union.

The General Assembly of the United Presbyterian Church of North America, now in session in this city, would represent that Rev. W. B. Smiley, D.D., has been appointed to convey the greetings of this Assembly and of our Board of Publication and Sunday-School Work to your Union, now celebrating its 75th Anniversary.

William J. Reid, Principal Clerk.

W. J. Robinson, Moderator.

Philadelphia, Pa., May 25, 1899.

To the American Sunday-School Union.

Dear Brethren: We, the Pennsylvania State Baptist Sunday-School Convention, now assembled in our Sixth Annual Session with the Cherry Street Baptist Church of this city, send greetings to your noble body. We realize that our cause is a common one. We joins hands most heartily with you in the work among the young of our city and State.

May the Great Head of the Church attend your sessions with blessings.

Fraternally yours, Wm. A. Creditt, D.D., for the Convention.

FIRST REFORMED CHURCH, NEW BRUNSWICK, NEW JERSEY.
P. T. Pockman, D.D., Minister.

May 23, 1899.

Rev. E. W. Rice, D. D., Secretary of Publications, American Sunday-School Union.

My dear Brother: As we are completing the celebration of the "One Hundredth Anniversary of our Sunday-school," I send you greetings in the name of our Church, which was organized in 1717, and of our Sunday-school, begun in 1799—as you shall begin the observance of the Diamond Anniversary of the American Sunday-School Union to-morrow. Your cordial congratulations were received and read last evening. We rejoice with you in being called into the Kingdom for such a time as this, and shall ever pray God to continue the work of these blessed institutions and agencies until the Kingdom is complete and Christ upon the throne.

Very truly yours, P. T. Pockman.

[Telegram.] Brooklyn, N. Y., May 26, 1899.

The American Sunday-School Union Convention, Academy of Music.

About ninety thousand Sunday-school workers on parade in Brooklyn extend their hearty congratulations to you—Psalm twenty, verse five.*

Alfred Tilly, Chief Marshal,
W. 395 Atlantic Ave., Brooklyn, N. Y.

* "We will rejoice in thy salvation, and in the name of our God we will set up *our* banners; the Lord fulfil all thy petitions."

[Telegram.]

TACOMA, WASHINGTON, May 25, 1899.

REV. EDWIN W. RICE, American Sunday-School Union, Philadelphia.

Washington Sunday-School Association to the mother of Sunday-schools—greeting—Proverbs 31 : 28–29.*

W. C. MERRITT, President.

[Telegram.]

ABERDEEN, SOUTH DAKOTA, May 25, 1899.

AMERICAN SUNDAY-SCHOOL UNION, PHILADELPHIA.

Greetings from general association of South Dakota—James 5 : 7.†

D. R. TOMLIN, Moderator.

(COPY.)

EAST NORTHFIELD, MASS., May 23, 1899.

TO MORRIS K. JESUP, ESQ.,
President of the Sunday-School Union.

MY DEAR MR. JESUP:

It is with sincere regrets that I have to decline your invitation to be present and speak on the occasion of your seventy-fifth anniversary in Philadelphia, May 24th and 25th.

I owe too much to the Sunday-school as an institution not to be deeply interested in all the glorious work that the Sunday-School Union has accomplished in the last three-quarters of a century. From my earliest childhood I have been a regular attendant at Sunday-school when at home, and it was through the kind personal dealings of my Sunday-school teacher that I was led to Christ.

For forty years I have been familiar with your work and have seen the fruits of your labors in every section of America.

With the earnest prayer that God may continue to richly bless your efforts in the future as he has in the past, and trusting that the coming years may be the most useful in your labors,

Believe me, yours in the work.

(Signed) D. L. MOODY.

And last, but not least, the following:

(COPY.)

EXECUTIVE MANSION, WASHINGTON, May 23, 1899.

MR. CLARKSON CLOTHIER,
Chairman, Anniversary Committee,
American Sunday-School Union,
Philadelphia, Pa.

MY DEAR SIR:

On the occasion of the Seventy-fifth Anniversary of the American Sunday-School Union I desire to express my congratulations on the remarkable success which it has attained and my belief in the great value of its work.

With best wishes for the anniversary ceremonies, believe me,

Very sincerely yours,

(Signed) WILLIAM MCKINLEY.

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* "Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all."

† "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

CONTRIBUTIONS RECEIVED

BY THE

American Sunday-School Union

FROM MAR. 1, 1899, TO MAR. 31, 1899.

☞Donations, legacies, etc., made in aid of the missionary work of the society are applied to the support of missionaries, to the supply of needy schools with books and requisites, and to the necessary expenses. The Board also appropriates from time to time, to objects which they think most deserving of aid, such as hospitals, schools of reformation, seamen's libraries, etc., funds not specially appropriated to the missionary work.

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Concord, J. B. W. 1 00
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New Paltz, J. E. G., $10; A. P. L. F., $5; N. V. W., C. E. R., E. C. O., Mrs. P. D., J. E., J. L. F., each $2; Mrs. N. V. W., J. M. E., R. L. F., A. L. F., E. T. D., P. D. D., J. D., C. M. H., J. L. F., Mrs. J. D., Mrs. D. R. J., each $1; Cash, 4 gifts, $1.75 ..... 39 75
New Rochelle, 1st Pres. Ch. S. S. 30 00
New York, Fifth Ave. Pres. Ch. S. S., $250, for Miss'y; Harlem 1st Coll. Ref'd S. S., for Miss'y, $125; Estate of Jas. R. H., Mrs. M. P. D., each $100; D. F. E., per R. T. B. E., $50; F. A. F., E. S. H., for Miss'y, each $37.50; A. P. S., $25; North N. Y. Cgl. S. S., Westminster Pres. S. S., Scholars' League, each $10; Miss E. F. R., $5; Jos. J., A. G. A., each $1 ..... 752 00
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Hendersonville, Crumbs by the way..... 5 35
Knottville, Uncle Joe..... 1 00
Nathans Creek, Rev. S. A. Callaham, $2; Cash, 90 cts..... 2 90
Wilkesboro, Cash Boy..... 1 50

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——, Cash..... 5

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Vinita, L. Churchill..... 1 00

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Ney, C. V..... 1 00
Painesville, W. L..... 1 00
Peru, L. A. L..... 2 00
South Norwood, Cash..... 50
Springfield, Miss M. B. W., Dr. C. J. C., each $1..... 2 00
Toledo, Miss E. B..... 5 00

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Delphi, Mrs. C. J. B..... 10 00
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Richmond, Miss Lizzie Kroeger, $2; Miss Minnie Bockhoff, $1; Cash, 50 cts..... 3 50
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Cadillac, W. W. Mitchell, W. W. Cummer, each $10; John B. Fletcher, $5..... 25 00
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Clare, A Friend, $5; W. H. Elden, $1..... 6 00
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Detroit, A. McVittie, G. Jay Vinton, each $10; S. Grant, John S. J., Geo. C. Weatherbee, G. A. Watkins, L. N. Valpey, each $5; Frederick Lincell, $3; Cash, F. D. E., each $2; Helen E. Leroy, Mrs. C. W. P., W. H. K., John Cameron, each $1; Cash, $1.50; Cash, 50 cts; Cash, 25 cts..... 56 25
Fenton, Pres. Ch for Indian School..... 5 00
Flint, David P. Halsey, C. F. Bridgman, A. R. Kellerman, E. E Harris, each $1; Cash, 25 cts..... 4 25
Flushing, M. R. Freeman, $2; Holmes D. Packard, G. E. Herriman, W. V. Perry, Wm. M. Devor, C. E. Park, each $1; 3 gifts, 50 cts. each, $1.50..... 8 50
Grand Blanc, E. C. W. Thompson, Dr. A. Slaght, each $2; Miss A. L. Beals, Mrs. J. P. Cook, C. H. Eames, T. T. Goodfellow, Mrs. A. D. Banker, Mrs. Jas. Maxwell, Mrs. Alex. McCall, Dr. W. M. Slaght, each $1..... 12 00
Ionia, C. Oscar Thompson..... 2 00
Jackson, W. H. Withington, $10; E. J. Weeks, A. Bennett, E. A. Walcott, B. L. DeLametor, each $5; Charles Wright, W. Chamberlain, Rev. W. E. Strong, E. A. Hough, H. V. Perrin, J. T. Hammond, I. N. Branch, H. N. Hall, each $1..... 38 00
Jonesville, F. J. Harrington..... 1 00
Mackinaw, Cash..... 50
Marshall, J. N. Parsons, C. T. Gorham, each $3; A. Crystal, $2; M. H. Leech, A. O. Hyde, S. H. Lynn, John Powell, U. J. Blood, Egbert Page, J. Cunningham, E. B. Hughes, Inez McGunnion, each $1..... 17 00
Montrose, Mrs. W. Hillier..... 1 00
Mount Morris, J. H. Lewis..... 1 00
Owosso, Cash..... 25
Petoskey, Geo. A Weaver, Miss'y..... 1 00
Pontiac, E. V. Allison, $1.50; Cash, 50 cts.... 2 00
Saline, Cash..... 25
Talbot, S. S..... 2 14
Traverse City, Hon. Perry Harmah, $10; Frank Hamilton, $5; C. A. Hammond, Miss Jennie E. Anderson, each $1..... 17 00
Vermontville, Mrs. Dr. Green, $1; Cash, 25 cts..... 1 25
Vulcan, Cash..... 40
Weadock, Cash..... 50
Wolverine, 2 gifts, 25 cts. each..... 50

ILLINOIS.

Chicago, Income from the John Crerar Legacy, $250; Income from the Reid Legacy, $125..... 375 00
Elgin, Kane Co. S. S. Assoc..... 64 50
Fairview, Ref'd S. S..... 2 25
Galva, Henry Co. S. S. Assoc..... 50 00

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Augusta, Chas. M. Obrian, P. H. Obrian, N. H. Drawatzky, Laura Russell, each $1; Small gifts, $4.10 ..... $ 8 10
Chester, M. E. S. S. 1 13
Chippewa Falls, J. W. Stockholm, Miss'y, $2; Culburn U. S. S., $1 ..... 3 00
Cuba, M. E. S. S. 1 75
East Pepin, Cash 20
Eau Claire, O. H. Ingram, $20; H. C. Putnam, $10; C. A. Bullen, R. J. Keplar, W. K. Coffin, Bert E. Deyo, Eliza Swift, H. J Lahr, B. J. Churchill, each $5; Austin Christler, J. S. Gillett, Ferd Folsom, Mrs. G. Barland, Edith Whiting, Fred. A. Laug, F. Cooksley, Miss'y, H. Schlegelmilch, Sr., each $2; Mrs. W. H. Walmsley, $1.50; J. M. Conners, Sr., F. B. Procter, H. C. Van Havenberg, A. L. Dodge, Maude Campeau, Anna K. Johnson, C. A. McVicker, Wm. Lockin, A. T. Hoffman, Mary E. Smith, H. T. Schlegelmilch, E. W. Allen, H. B. McMaster, Mrs. E. S. Armstrong, G. S. Graves, Otis C. Gross, G. F. Hurd, Mrs. M. Lamphere, A. F. Ellison, Mrs. F. R. Skinner, Mrs. F. H. Graham, Louise Schlegelmilch, Bessie Bell, Mrs. Howlend, Mrs. L. C. Grant, Theo. Whiting, Mrs. E. M. Fish, C. M. Churchill, G. Smith, each $1; Collections, $12.10; Small gifts, $9.50 ..... 131 10
Fairchild, C. E. Ketchum, $5; Mrs C. E. Ketchum, Rev. J. Leimkuhler, C. Bovee, each $1; Small gifts, $1; Cash, 85 cts.; Cash, 20 cts. 10 05
Minocqua, Cash 22
Mondovi, Cgl. Ch., $1.50; Jas. Dillon, O. G. Hawkins, E. S. Lovejoy, Fred. Rosenthal, each $1; 3 gifts, 50 cts. each, $1.50 ..... 7 00
Red Cedar, F. Lorsbaugh, W. B. Thurber, each $1; Cash, 75 cts. 2 75
Ripon, W. C. Falconer, Miss'y 5 00
Shaw, Mrs. Meriman, $1; Cash, 10 cts. 1 10
Tomahawk Lake, Cash 50

MINNESOTA.

Brainerd, Mill Mission, $10.93; 1st Bapt. Ch., $4.50; Mrs. Belle Thayer, Nathaniel Hall, each $1; Cash, 50 cts. 17 93
Burtrum, Cgl. Ch. 2 14
Minneapolis, Maud Hoopes, Annis Stuart, Sarah Swift, each $1; Cash, 75 cts. 3 75
Swanville, Cgl. Ch 1 07

IOWA.

Albion, Luna Wilcutts 1 00
Albion and Beaver, Convention 4 00
Allen, Allen Creek S. S. 1 55
Allison, Coll. by Bert Burbank 2 00
Atkins, George Brownlie 1 00
Belmond, H. L. Stapely, $1.50; Edward Englett, $1.25; Dr. McBurney, S. A. Wolcott, Eugene Curtis, Mrs. O. L. Pond, C. B. Johnson, G. H. Richardson, T. H. Kenefick, Jos. Bohming, D. D. Harr, Rev. E. Schroeder, each $1; 5 gifts, 50 cts. each, $2.50; Cash, 93 cts. 16 18
Bonair, Mrs. L. P. Sanborn, J. W. Evans, J. G. Bargabos, each $1 ..... 3 00
Brighton, J. W. Neal, $1; 3 gifts, 50 cts. each, $1.50 ..... 2 50
Clarion, G. T. Eldridge, $6.50; 5 gifts, 50 cts. each, $2.50; Cash, $3.75 ..... 12 75
Cornelia, Cash 25
Cottage, Miss Nellie Caverhill, S. Axtell, each $1 ..... 2 00
Council Bluffs, Victor Jennings, $25; H. H. Van Brunt, D. C. Bloomer, S. F. Henry, N. P Dodge, G. M. Dodge, Thos. Officer, each $5; J. S. Morgan, $1 ..... 56 00
Cresco, W. A. Smith, $5; S. A. Converse, $4; J. Q. Rowlee, H. L. Richardson, Mrs. A. Brierly, each $2; Mrs. Emma and Ethel Friend, $1.25; Wm. Blackburn, H. E. Morgan, M. M. Forry, J. T. Gaskill, Thos. E. Lewis, F. A. Leibert, C. A. Wells, Miss S. Bartholomew, S. Nichols, each $1; 4 gifts, 50 cts. each, $2; 6 gifts, 25 cts. each, $1.50 ..... $ 28 75
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Dows, W. R. Jameson, $10; G. C. Jameson, L. R. Fobes, each $5; Cash, $2.75; Charles Norris, Mulins, T. H. Smith, Oler Boos, J. A. Funk, A. B. Mulnix, A. O. Smith, D. W. Bowen, J. George, Dr. J. C. Powers, O. G. Longeley, G. H. Jameson, W. Barber, Chris. Jameson, Ed. Evans, each $1; 8 gifts, 50 cts. each, $4 ..... 41 75
Dumont, Coll. by County Sec 10 00
Eldora, Wesley Crossan, $2; Mrs. H. Ibach, $1; Cash, 75 cts.; 2 gifts, 50 cts. each, $1 ..... 4 75
Elm Grove, S. S. 75
Garrison, J. E. Bachman, A. W. Irwin, each $1 ..... 2 00
Grace Hill, A. M. 10 00
Grimes, W. J. Stewart, L. E. Bennett, each $5; H. F. Peitzman, $3; U. P. Findley, $2; H. F. Reynolds, Harry Reynolds, Allie Wainscott, Cash, each $1 ..... 19 00
Hughes, G. A. Lynk, W. J. Bowman, each $1 ..... 2 00
Iowa Falls, Mrs. M. W. Cheesbro, $1.50; W. E. Canham, $1 ..... 2 50
Kalona, Small gifts 2 25
Keota, W. M. Green, S. Bell, Cora Romine, W. H. Anderson, each $1; 2 gifts, 50 cts. each, $1; 4 gifts, 25 cts. each, $1 ..... 6 00
Kendallville, Ward Curtis 1 00
La Porte, R. A. Perkins, Dr. G. M. Nesbit, F. J. Ellwell, W. C. Hook, C. V. Young, each $1; Cash, 80 cts.; 3 gifts, 50 cts. each, $1.50 ..... 7 30
Lawn Hill, Matthew Thompson, Maggie Thompson, each $2; Cash, 50 cts. 4 50
Mount Auburn, H. J. Sefton, W. Peterson, each $1; Cash, 50 cts 2 50
Muscatine, B. B Kurby 1 00
Owasa, Cash 50
Polo, Mrs. Joseph Owens 2 00
Red Oak, Rev. T. D. Thomas, Miss'y, $10; C. H. Lane, Mrs. A. Hebard, Rev. G. L. Smith, each $5; S. McPherson, E. Kretchmer, each $3; E. W. Stevens, $2.50; E. M. Carey, John Hayes, J. L. Anderson, Mrs. H. E. Deemer, H. G. Barnes, Thos. McCulloch, each $2; Mac Phelps, M. E. Fisher, D. Artz, E. A. Harris, W. S. Baxter, H. Rathbone, A. R. Tracy, O. C. Early, E. E. Jones, John Pettit, Dr. J. W. Manker, Cole the Clothier, T. H. Dearborn, S. G. Hersman, H. H. Mason, C. J. Beckwith, Geo. W. Johnston, T. C. Morrell, P. A. Peterson, A. M. Rapp, J. Hughes, Seefelt & Hobson, E. G. Day, H. D. Lamb, C. A. Hough, T. B. Draper, each $1; Small gifts, $5.75 ..... 77 25
Riceville, Cash 24
Ridgedale, James Fryer, $5; M. W. Rittgers, Mrs. Wm. Mallison, each $1; Cash, 50 cts. 7 50
Rowan, L. E. Powers, $2; Dan Whitten, S. B. Heath, A. Reiz, F. M. Utter, Rev. S. A. Martin, each $1; 8 gifts, 50 cts. each, $4 ..... 11 00
Shell Rock, Frank McBride, Lena Hollenbeck, each $5; Mrs. Helth, Mr. Van Vlack, each $1 ..... 12 00
Shellsburg, M. S. Pratt, $2; R. Royce, $1.75; D. K. Harbert, $1.50; Mrs. M. Johnson, $1; 2 gifts, 50 cts. each, $1 ..... 7 25
Sioux Rapids, F. C. Winton, Miss'y, $5; Johnson & Jinsen, $1.50 ..... 6 50
Stanton, T. J. McCormick, Small gifts, each $1 ..... 2 00
Swanton, Fremont Dean, $2; Fred. Johnson, L. E. Turner, Blanche Turner, Geo. Jacquis, each $1; Cash, 50 cts. 6 50
Tipton, Coll. by M. T. Butterfield, Miss'y 1 50

Valley Junction, Rev. F. L. Johnson, Mrs. R. C. Wynn, Addie L. Boswir, Mrs. A. D. Robertson, each $1; Cash, $4 ..... $ 8 00
Villisca, Cash, $2; W. A. Stillians, P. D. Minnick, each $1; Small gifts, $1 ..... 5 00
Vinton, Rev. E. H. Avery, D.D., $10; Prof. T. F. Tobin, A. H. Hanna, each $3; G. L. Palmer, $2; W. B. Stout, S. T. Whipple, E Petersen, J. B. F. Bunten, C. S. Goodwin. W. H. Thompson, D. C. Floyd, each $1; Cash, 50 cts.; 2 gifts, 25 cts. each, 50 cts 26 00
Washington, J. M. Johnson, $12; C. C. Cunningham, McClement, each $5; R. M. Smith, A. R. Miller, Mrs. W. R. Beamer, Oberman D. M., Margaret Duff, J. T. Matthews, each $1 ..... 28 00
West Chester, A. A. Lowash, John Jayne, Edith and Flora Jayne, each $1 ..... 3 00
Whitten, J. H. Oliver 1 00
Woodbine, Willow S. S. 2 20
Zearing, Cash 50

MISSOURI.

Farmington, W. W. Rife, Miss'y 1 00

KANSAS.

Lawrence, George A. Orr 1 00
Maize, Coll. by Rev. Jas. Brunker, Miss'y 1 50
Topeka, J. B. Larimer, J. E. Nissley, each $5; W. L. De Groff, Miss'y, $33.50 ..... 43 50
Wichita, S. A. B., $5; H. H., $2. ..... 7 00
Woodbine, D. C. Gugler 5 00
——, Cash 1 50

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Atlanta Center, Cash 75
Ceresco, 3 gifts, 50 cts. each, $1.50; 2 gifts, 25 cts. each, 50 cts 2 00
Clarks, Wm. Roberts 1 00
Crawford, Mattie Tally, Geo. H. De Graff, H. S. Clough, A. S. Saxton, Mrs. J. E. Arner, Mrs. C. W. Percy, Mrs. A. C. Dore, each $1; Cash, 33 cts 7 33
Crete, Geo. W. Baldwin, $8; Orion Baldwin, Miss'y, $5 ..... 13 00
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Hastings, C. I. Dinsmoor, O. Oliver, J. A. Campbell, each $1; Cash, 50 cts.; Cash, 25 cts 3 75
Hyannis, W. M. Alden, $2; H. C. Cleveland, $1 ..... 3 00
Juniata, Cash 15
Kenesaw, Aaron Jones 5 00
Lena, W. R. Brooking, $2.50; Mrs. B Bassett $2 ..... 4 50
Lincoln, W. H. Kimberly, Miss'y 2 90
Malmo, 2 gifts, 50 cts. each, $1; 3 gifts, 25 cts. each, 75 cts.; Cash, 40 cts 2 15
Milford, Cash 50
Minden, Pleasant Grove S. S., O. C. Paulson, Geo. H. Lower, Geo. F. Milbourn, each $1 ..... 4 00
Omaha, J. W. Clark 1 00
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Tobias, Atlanta Center U. S. S. 19 50
Upland, Cash 50
Wahoo, J. C. Gruver, Mrs. F. M. Stratton, Frank Hledik, each $1; Cash, 50 cts.; Cash, 25 cts 3 75
Western, Henry Lewis, $1; Cash, 50 cts 1 50
Whitman, Mrs. J. Carpenter 5 00

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Boulder, Mrs. E. Fisher, Fred. White, each $1; Cash, 60 cts 2 60
Canfield, Miss Anna Ewing ..... $ 1 00
Denver, F. M. Morgan 1 00
Erie, Cash 65
Fort Collins, Myrtle J. Wells, $3; C. P. Gillette, $1; Cash, 50 cts 4 50
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Greeley, Wesley Sargent, $3; C. H. Ward, $1.25; Miss Fink, Sadie Miller, each $1; 2 gifts, 75 cts. each, $1.50; Cash, 60 cts.; Cash, 50 cts.; Cash, 25 cts.; Cash, 10 cts 9 20
La Salle, C. J. Heyland, Mrs. W. H. Kindley, each $1; Cash, 80 cts.; Cash, 26 cts.; 2 gifts, 25 cts. each, 50 cts.; Cash, 10 cts 3 16
Longmont, F. J. Miller, J. F. Witherow, each $1; Cash, 45 cts.; 3 gifts, 25 cts. each, 75 cts 3 20
Loveland, Cash 80
New Windsor, Coll. by W. D. Campbell, $4.75; J. M. Cobbs, $1 ..... 5 75
Salida, F. C. Woody 1 00
Superior, Mrs. Rosalie Jones, $5; Mrs. F. Morrison, $1.25; 2 gifts, 50 cts. each, $1 ..... 7 25
Ward, Cash, 50 cts.; 3 gifts, 30 cts. each, 90 cts.; Cash, 25 cts 1 65

ARIZONA.

Flagstaff, 1st Pres. S. S. 5 25
Tempe, Cgl. S. S. 2 80

SOUTH DAKOTA.

Canton, M. Rogers, Miss'y, $3.50; Rev. Mr. Mattison, $1 ..... 4 50
Elk Point, Rev. C. E. Taggert 1 00
Spring Creek, Frank Kerr 2 00

UTAH.

Ogden, Missionary League 1 00

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